

DEVELOPING CULTURALLY INTELLIGENT LEADERS FOR THE MULTI-ETHNIC
CHURCH

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To my wife, Maggie

And my children: Elizabeth, Debbie, and John

Thank you

And to the Romanichal and Traveler people

Grace and Peace

I have become all things to all people, that by all means I might save some.

— The Apostle Paul

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ABSTRACT

This thesis-project will develop and implement a workshop built around the concepts of culturally intelligent leadership in the multi-ethnic church. The workshop will be designed to increase cultural intelligence in individual lay leaders at an existing multi-ethnic church in the southeastern United States and thereby enhance congregational life within this local church. The biblical/theological foundations for a multi-ethnic ecclesiology and the development of cultural intelligence as a model of cross-cultural competence will be explored through bibliographic research.

CHAPTER ONE: THE PROBLEM AND ITS SETTING

Introduction

The ethnic makeup of America is rapidly changing. In *Diversity Explosion*, demographer William Frey reflects on major shifts in the American population revealed by the 2010 US census. He notes that the combination of growth in Hispanic, Asian, and multi-racial people groups, the relocation and economic advancement of African Americans, and the aging white population constitutes a “transformative demographic event” for the United States.¹ The year 2011 marked the first time that minority births outpaced white births and, if trends continue, whites will become a minority group by the year 2050.² The census revealed that fifty-three percent of counties in the United States showed a population decline among whites between 2000 and 2010.³

In addition to the growing ethnic diversity, there are generational changes taking place. Frey describes a “cultural generation gap” that is emerging between the aging baby boomer generation and the more diverse millennials and z’s.⁴ This growing age gap may result in increased social and political distance between these groups, whose worldviews, values, and political concerns are marked by noted differences. Concurrently, Frey notes that there has been a geographic spread of minorities from urban centers to the suburbs. The 2010 census revealed a reversal of the Great Migration, with African Americans relocating from the urban centers of the

1. William H. Frey, *Diversity Explosion: How New Racial Demographics are Remaking America*, (Washington, DC: Brookings Institution Press, 2015), x.

2. Frey, *Diversity Explosion*, 1.

3. Frey, *Diversity Explosion*, 16.

4. Frey, *Diversity Explosion*, 6.

north to more prosperous southern cities.⁵ The result is that, by and large, diverse peoples are no longer isolated to certain locations within the United States. Minorities are spreading out to all parts of the country.

Racial Segregation in the American Church

The ethnic, generational, and geographic changes in the population of the United States have implications for the ministry of local churches in America. As communities become more diverse, churches will have increasing opportunity to grow in cross-cultural relationships with families that reside within their own neighborhoods. Yet despite these opportunities, most American churches remain segregated. Reflecting on the tendency of majority culture Christians to resist change, demographer David T. Olson writes, “For many Christians...changes bring up feelings of fear and can lead to a reactive Christianity. When a cultural transition occurs, the world in which we grew up always seems to be the better and safer culture than the new world that is coming.”⁶ In the year 2000, sociologists Michael O. Emerson and Christian Smith published *Divided by Faith: Evangelical Religion and the Problem of Race in America*, which probed the causes of the lingering racial segregation of African American and white evangelical churches. Their primary conclusion was that the white evangelical church, while claiming to work for racial reconciliation, has been a force in sustaining and perpetuating systemic racism in the United States through an individualized view of racism and the maintenance of segregated

5. Frey, *Diversity Explosion*, 4.

6. David T. Olson, *The American Church in Crisis: Groundbreaking Research Based on a National Database of over 200,000 Churches*, (Grand Rapids, MI: Zondervan, 2008), 161.

congregations.⁷ David Olson comments that this is a challenge for the faithful presentation of the gospel, warning that mono-ethnic churches can “warp” the message of the Christian faith.⁸

Given the entrenchment of segregation in the American church, Emerson teamed up with fellow sociologists George Yancey and Karen Chai Kim, as well as Christian theologian Curtiss Paul DeYoung, to explore the validity of multi-racial congregations in the United States.⁹ Their work, presented in *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*, reviews the historical and biblical foundations of the multiracial church while observing some best practices of actual multiracial congregations in America. They define a multiracial church as “one in which no one racial group is 80 percent or more of the congregation,” which has become a standard definition in the multi-ethnic church movement.¹⁰ Their conclusion is that Christian congregations should be multiracial when demographically possible. Indeed, they charge that the “twenty-first century must be *the century of multiracial congregations*.”¹¹

The Growing Multi-Ethnic Church Movement

Pastor Mark DeYmaz, a leading practitioner in the growing multi-ethnic church movement, has summarized the conclusions of Emerson’s work by asserting that the “church is a

7. Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America*, (New York, NY: Oxford University Press, 2000), 170.

8. Olson, *The American Church in Crisis*, 170.

9. Terms used to describe the multi-ethnic church vary. For this work, the terms interracial, multiracial, multicultural, multi-ethnic, etc. will be used interchangeably. The term “multi-ethnic” will be used most often, as it reflects the biblical view of one human race with diverse ethnicities as opposed to many races.

10. Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*, (New York, NY: Oxford University Press, 2003), 2.

11. DeYoung, Emerson, Yancey, Kim, *United by Faith*, 3.

sleeping giant in the effort to dismantle institutional racism in the United States.”¹² DeYmaz describes the vision of the multi-ethnic church as one in which “all people are welcome, loved, and cross-culturally engaged” and relationships are built that “are based upon a genuine love for Christ, in whom members find ways to overcome earthly divides of race and social status.”¹³ The ethnic, generational, and geographic shifts revealed by the 2010 US census show that the multi-ethnic church is becoming more demographically possible with each passing year, and the latest research from Michael Emerson’s National Congregations Study indicates that the number of multi-ethnic churches in the United States grew from 1998-2019. This study revealed that more congregations now fall under the definition of a multi-ethnic church, the overall average of congregational diversity increased over the last twenty years, and the percentage of all-white congregations declined.¹⁴

As a sign of the growing diversity in the American church, the March 2021 issue of *Christianity Today* focused on the multi-ethnic church movement in the United States. Yet rather than viewing the movement with positivity, the issue offered a critique to the approach many churches have taken in incorporating individuals from minority cultures. In an article titled “When ‘Diversity’ Isn’t Enough,” sociologist Korie Little Edwards presents the argument that, while the multi-ethnic church movement is growing, it is not living up to its promises. She notes that many multi-ethnic congregations “celebrate being diverse for diversity’s sake” while leaving “racial attitudes that reinforce systemic inequality” intact.¹⁵ Instead of embracing the various

12. Mark DeYmaz, *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them*, (Grand Rapids, MI: Zondervan, 2010), 25.

13. DeYmaz, *Leading a Healthy Multi-Ethnic Church*, 25.

14. Kevin D. Dougherty, Mark Chaves, and Michael O. Emerson, “Racial Diversity in U.S. Congregations, 1998-2019,” *Journal for the Scientific Study of Religion* 59, no. 4 (December 2020): 651-662.

15. Korie Little Edwards, “When ‘Diversity’ Isn’t Enough,” *Christianity Today*, March 2021, 39.

cultural differences represented in the congregation, Edwards notes that multi-ethnic churches often “default to whiteness.”¹⁶ She contends that the inclusion of people of color in the congregation without repenting of white supremacy and working against systemic injustice “causes people of color considerable harm.”¹⁷ Rather than seeing diversity alone as a sign of a healthy multi-ethnic church, Edwards calls the church to move toward oneness.

In another article, Erin Chang Ding shares the struggles that ethnic minorities have faced within multi-ethnic churches led by majority culture pastors. Ding cites research that shows fifty-eight percent of mega-churches are now multi-ethnic, yet ninety-four percent of these churches are pastored by white leaders. While those in the ethnic minority are initially drawn to multi-ethnic spaces, many second and third generation Americans are leaving multi-ethnic churches to return to the roots of their own ethnically focused congregations. Why are they leaving? Ding explains that minorities are fleeing white-led spaces because they feel “pushed out by a lack of understanding and care.”¹⁸ According to Ding, minority culture Christians find the multi-ethnic church to be “uncomfortable and emotionally draining” as they are constantly expected to forego their cultural particularities to fit within the majority culture of the church.¹⁹

Colorblind Christianity and The Cultural Captivity of the Church

Reflecting on recent cultural shifts in the United States, researcher David Olson describes the possible responses of the American church. He writes, “At its best, Christianity has the adaptive ability to connect with an enormous diversity of cultures around the world. At its worst,

16. Edwards, “When ‘Diversity’ Isn’t Enough,” 40.

17. Edwards, “When ‘Diversity’ Isn’t Enough,” 41.

18. Erin Chan Ding, “Returning to Religious Roots,” *Christianity Today*, March 2021, 47.

19. Ding, “Returning to Religious Roots,” 48.

Christianity has the lamentable propensity to become completely intertwined with its host culture.”²⁰ From the articles listed above, it seems that many multi-ethnic congregations in the United States remain intertwined with the host culture- white Christianity. Falling prey to what Soong-Chan Rah refers to as “cultural captivity,” many congregations continue to elevate a western worldview guided by primarily white leadership.²¹ Cultural captivity is seen when those in the ethnic majority set the agenda for the organization without consideration for the concerns of ethnic minority groups within the congregation. Captivity, or encapsulation, occurs when the majority culture views itself as the norm, and other cultures as aberrations. In this environment, minorities feel the need to conform, or leave.

What Edwards and Ding describe are the challenges that individuals of various ethnic backgrounds face in multi-ethnic church settings that employ a colorblind model of cross-cultural relations. In *Beyond Racial Gridlock*, George Yancey describes colorblindness as an assumption that “racism has largely been defeated” and that we now live “in a society in which race no longer matters.”²² He argues that the colorblind model is used to maintain the racial status quo, writing that colorblindness “gives advocates justification to ignore the concerns of people of color even while claiming to work for a more racially egalitarian society.”²³ In *Beyond Colorblind*, Sarah Shin categorizes colorblindness as being “inhospitable” to diverse persons in

20. David T. Olson, *The American Church in Crisis*, 161.

21. Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from White Western Cultural Captivity*, (Downers Grove, IL: InterVarsity Press, 2009), 20.

22. George Yancey, *Beyond Racial Gridlock: Embracing Mutual Responsibility*, (Downers Grove, IL: InterVarsity Press, 2006), 33.

23. Yancey, *Beyond Racial Gridlock*, 36.

the Christian community, which is a clear violation of Scripture.²⁴ It devalues the ethnic identity of the individual, downplays the ongoing impact of race in our society, and “mutes Christian voice and thought from speaking into ethnic brokenness.”²⁵ Yancey summarizes the impact of the colorblind model on believers from minority cultures, writing that “the model of colorblindness has no answer for how to help minorities deal with the pain of racism. The only answer it provides, which is to minimize the importance of the pain, serves only to intensify the harm.”²⁶

As testified by people of color who are leaving white-led multi-ethnic spaces, change is needed. The church in America needs to regain the “adaptive ability” of which Olson speaks. In *One Body One Spirit*, Yancey warns that cross-cultural Christian fellowship should be engaged “in a way to assure racial minorities that they will not be called to merely adhere to European American culture.”²⁷ Rather than assuming the assimilation of other cultures, the Christian church in America must regain its commitment to create a community of diverse peoples from “every nation, from all tribes and peoples and languages...” (Revelation 7:9, ESV).

The Need: Cultural Intelligence

Since the publishing of *Divided by Faith*, much has been written regarding the multi-ethnic church movement and the need to desegregate the American church. But, as Korie Little

24. Sarah Shin, *Beyond Colorblind: Redeeming our Ethnic Journey*, (Downers Grove, IL: InterVarsity Press, 2017), 6.

25. Shin, *Beyond Colorblind*, 7.

26. Yancey, *Beyond Racial Gridlock*, 35.

27. George Yancey, *One Body One Spirit: Principles of Successful Multiracial Churches*, (Downers Grove, IL: InterVarsity Press, 2003), 38.

Edwards writes in her article in *Christianity Today*, there is a growing consensus that diversity alone is not enough. Diversity in and of itself will not address prejudices, biases, and blind spots.²⁸ Diversity without an intention to include the perspectives of minorities in the life and leadership of the church is tokenism.²⁹ It is cheap and ineffectual.

There is a need for ministry parishioners and practitioners to develop the skills to work across cultures. Mark DeYmaz lists the pursuit of cross-cultural competence as one of his “Seven Core Commitments of a Multi-Ethnic Church.”³⁰ Similarly, George Yancey lists the development of personal skills as a key factor in the creation of “real multiracial fellowship, rather than merely learning how to share a church building with members of another racial group.”³¹ Soong-Chan Rah encourages leaders in cross-cultural ministry to “see God at work in all cultures, not just one.”³² While the development of cross-cultural skills is necessary for all who are involved in multi-ethnic ministry, it is especially needed for those in the ethnic majority, as they are usually less aware of the particularities of minority cultures.³³

The challenges of diversity are not limited to the religious sphere. Increasing globalization is prompting corporate, academic, and political leaders to see the need for a better understanding of how diverse individuals can interact in healthy ways. There is an increasing

28. David Swanson, *Rediscipling the White Church: From Cheap Diversity to True Solidarity*, (Downers Grove, IL: InterVarsity Press, 2020), 6.

29. David Livermore, *Driven by Difference: How Great Companies Fuel Innovation Through Diversity*, (New York, NY: AMACOM, 2016), 11.

30. Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandates, Commitments, and Practices of a Diverse Congregation*, (San Francisco, CA: Jossey-Bass, 2007), 94-107.

31. George Yancey, *One Body One Spirit*, 16.

32. Soong Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church*, (Chicago, IL: Moody Publishers, 2010), 19.

33. Yancey, *One Body One Spirit*, 122.

focus on ethnic awareness, cultural intelligence, and cross-cultural competence as leaders seek to reduce conflict and capitalize on the opportunities of global markets.³⁴ As secular and religious organizations become more diverse, there is a need for leaders who understand the complexities of ethnic, generational, and organizational cultures. This changing society will require leaders who can bridge the divide between groups to leverage diverse perspectives and skills for the benefit of all. We need culturally intelligent leadership.

Thesis-Project Overview

This thesis-project will develop and implement a workshop built around the concepts of culturally intelligent leadership in the multi-ethnic church. The workshop will be designed to increase individual cultural intelligence in small group leaders at an existing multi-ethnic church in the southeastern United States and thereby enhance congregational life within this local church. Specifically, the research will answer the following questions:

How does Holy Scripture and Christian theology inform an ecclesiology that is multicultural?

What is cultural intelligence and how is it measured?

How can cultural intelligence enhance congregational life in an existing multi-ethnic church?

Is the workshop effective in increasing the cultural intelligence of participants?

What discomforts do the participants encounter during the workshop? What encouragements?

34. David Livermore, *Driven by Difference*, 20.

Chapter Two: Biblical and Theological Foundations

Having established the need for culturally intelligent leadership in the changing demographic context, I will move to establish a biblical/theological foundation for an ecclesiology that is multi-ethnic. Attention will be given to the Old Testament foundations for a multi-ethnic ecclesiology including God's covenant with Abraham and Israel's role as a light to the nations. I will then review the term *ethnos* in the Great Commission and the multi-ethnic model of the New Testament church set forth in Acts and the Epistles. Theologically, I will explore the concepts of ethnic reconciliation in Ephesians 2, adoption in various New Testament texts, oneness in John 17, the Body of Christ in 1 Corinthians 12, and the relationship between Israel and the Church in Romans 9-11. This section will conclude with a review of the eschatological future of the church as displayed in Revelation 7:9.

Chapter Three: Literature Review

After exploring the biblical/theological foundations for the multi-ethnic church, I will survey current literature in the areas of cultural intelligence and the multi-ethnic church. The concept of culture will be defined, and effort will be made to integrate the material into key points of learning and application for culturally intelligent leadership in the multi-ethnic context. This chapter will include a brief survey of culturally intelligent leadership in the New Testament and a discussion of the ways in which cultural intelligence could enhance congregational life in the multi-ethnic church.

Chapter Four: Project Overview

After establishing the validity of the multi-ethnic church and the importance of culturally intelligent leadership, I will design a pilot workshop event to introduce key concepts of culturally intelligent leadership to current and potential small group leaders at an existing multi-ethnic church in the southeastern United States. The workshop will include an overview of culturally intelligent leadership in the New Testament, a presentation on concepts concerning cultural intelligence, and a discussion regarding the application of cultural intelligence in the context of the multi-ethnic church.

Workshop participants will take the CQ Pre/Post Assessment from the Cultural Intelligence Center.³⁵ This assessment is designed to compare an individual's change in cultural intelligence over time. Qualitative data will be gathered through an anonymous feedback survey given at the conclusion of the workshop presentation.

Chapter Five: Outcomes

Chapter five will include an analysis of the data produced by the research methodology described above. Specifically, the CQ assessment group reports will be reviewed to determine whether there was a change in the cultural intelligence of the workshop participants. Following the presentation of the quantitative data, the qualitative data gathered through the post-workshop feedback survey will be shared and analyzed.

35. <https://culturalq.com/products-services/assessments/cqselfassessments/cq-prepost-assessment/>

Chapter Six: Conclusions

In chapter six, I will draw conclusions from the qualitative and quantitative data gathered through the study. This chapter will include reflection on the potential application of learnings in the multi-ethnic context and any changes that may be needed to make the workshop more effective for future use. Areas of further research will also be explored.

Definitions

In this thesis-project, I will need to define select terms and phrases, including adoption, colorblindness, culture, cultural captivity, cultural intelligence, diversity, ethnicity, ecclesiology, multi-ethnic, race, reconciliation, tokenism, and white.

Assumptions

It is assumed that participants in this study are members of the local church where the workshop will be held. They are recognized lay leaders in the congregation and will have either served as small group leaders prior to the workshop or be in the process of training to lead small groups in the church. Whereas these are recognized lay leaders in the congregation, it is assumed that they have sound biblical/theological beliefs and are committed to the cause of Christ. It is assumed that small group ministry is an effective means of facilitating spiritual formation and community life in a local congregation.

Limitations

There are limitations to this thesis-project. The participants will be limited to select members of a specific congregation in the southeastern United States. The workshop will be

designed to introduce the participants to the concepts of a multi-ethnic ecclesiology and cultural intelligence. It will not be designed to create experts in these fields. Likewise, the workshop will be a pilot event in nature, and this project will not include training for all small group leaders in the congregation. This project will not address the validity of small groups in the local congregation.

CHAPTER TWO: BIBLICAL/THEOLOGICAL FOUNDATIONS

Introduction

Paul R. Williamson defines biblical theology as “a holistic enterprise tracing unfolding theological trajectories throughout Scripture and exploring no biblical concept, theme, or book in isolation from the whole.”¹ It is an interpretive method built on the belief that the Bible is one story, and that individual themes can be followed as they develop throughout the text. In the biblical-theological method, one can see the unity of the two testaments and sixty-six individual books of the Bible: there is a meta-narrative of Scripture. As Matthew Emerson describes it, “the Bible is ultimately one book given by one author for one purpose.”²

While one may assume that the biblical-theological foundations for a multi-ethnic ecclesiology are based solely on the New Testament, this would be overlooking the many ways in which the Old Testament informs an understanding of race, ethnicity, and the inclusion of all people in the mission of God. G. K. Beale encourages those who seek to form a theology of the New Testament to explore the thematic foundations of the Old Testament that are continued in the New.³ In this way, the overarching themes of the Bible inform the interpretation of individual texts, which in turn feed one’s understanding of the overall story. Scripture helps

1. Paul R. Williamson, *Sealed with an Oath: Covenant in God’s Unfolding Purpose*, New Studies in Biblical Theology, ed. D. A. Carson, (Downers Grove, IL: InterVarsity Press, 2007), 17.

2. Matthew Y. Emerson, *The Story of Scripture: An Introduction to Biblical Theology*, Hobbs College Library, ed. Heath A. Thomas, (Nashville, TN: B&H Academic, 2017), 9.

3. G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*, (Grand Rapids, MI: Baker Academic, 2011), 13.

interpret Scripture. This is an approach that D. A. Carson refers to as “biblical-theological-oriented exegesis.”⁴ It is to this task that we now turn.

This chapter will explore the biblical/theological foundations of race and ethnicity in general and the multi-ethnic ministry of the church specifically. Attention will be given to the common ancestry of the human race as depicted in Genesis 1-11, God’s redemptive vision for all people as displayed from Genesis 12 to Revelation 7:9, and the multi-ethnic mission of the New Testament church.

The Old Testament

Creation and the Image of God

J. Daniel Hays emphasizes that the early chapters of Genesis are foundational for the formulation of a biblical theology of race and ethnicity.⁵ Likewise, Walter C. Kaiser describes the first section of Genesis, chapters 1-11, as “decidedly universal in its scope and outlook,” addressing the origins of “all peoples, all cultures, and all languages from the beginning of time.”⁶ Williamson presents the creation narrative as a “prologue of history,” serving as the foundation for God’s divine purpose in the human drama.⁷ Therefore, the first eleven chapters of

4. D. A. Carson, “New Testament Theology” in *Dictionary of the Later New Testament and Its Development: A Compendium of Contemporary Scholarship*, eds. R. P. Martin and Peter H. Davids, (Downers Grove, IL: IVP Academic, 1997), 807.

5. J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race*, New Studies in Biblical Theology, ed. D. A. Carson, (Downers Grove, IL: InterVarsity Press, 2003), 47.

6. Walter C. Kaiser, *Mission in the Old Testament: Israel as a Light to the Nations*, Second Edition, (Grand Rapids, MI: Baker Academic, 2012), 1.

7. Williamson, *Sealed with an Oath*, 45.

Genesis must be considered when forming a biblical theology of race, ethnicity, and the mission of God toward all people.

Specifically, Genesis 1-3 is critical for understanding the human story. The creation account details that God created Adam as the first human from the “dust of the ground and breathed into his nostrils the breath of life, and the man became a living creature” (Genesis 2:7).⁸ Seeing that Adam was alone, God then creates Eve from a rib taken out of Adam’s side (Genesis 2:20-22). Adam gives the woman her name, Eve, because she is “the mother of all the living” (Genesis 3:20). What is clear from this phrase, and the first three chapters of Genesis, is that Adam and Eve are the first and only humans that God created. Beginning in Genesis 4, humans propagate the race through copulation. This is part of the mandate given to Adam and Eve to “be fruitful and multiply and fill the earth” (Genesis 1:28). Theologically, Genesis 1-11 establishes the fact that Adam and Eve are the sole progenitors of the entire human race. The Bible does not begin with the creation of a special race or specific ethnicity of people.⁹ It begins with Adam and Eve as the provenance of the collective human family. Genesis 1-11 presents the case that all nations, peoples, and tongues descend from this original human couple. While there may be a variety of ethnicities, languages, and cultures, there is only one human race.

The Genesis narrative indicates that God made Adam and Eve “in his own image” and in his “likeness” (Genesis 1:26-27). This image of God is uniquely given to humanity, providing a separation from the rest of creation. Much has been written on the nature and scope of the *Imago Dei* in humanity, yet its meaning remains clouded by a lack of biblical context. Pentecostal

8. All Scripture references are taken from the *English Standard Version* of the Bible unless otherwise indicated.

9. Hays, *From Every People and Nation*, 47.

scholar Terry Cross summarizes, “It has become a theological umbrella phrase under which a great deal of moral and theological value has been placed, yet the specific nature of its meaning seems to remain shrouded in the text.”¹⁰ Adding to the mystery is that verse 26 makes little effort to define what the image is.¹¹ The Hebrew word *selem* (image) is used five times in Scripture to refer to the image of God in humanity, while elsewhere it is generally used to refer to idols.¹² In the Ancient Near Eastern context, an image was believed to carry the essence of its creator. The term speaks to “the capacity not only to serve in the place of God...but also to be and act like him.”¹³ Therefore, the first human couple were to represent God through their dominion on the earth. The image is not a physical likeness, as God is not a physical being. Rather, the image of God in humanity is a “spiritual, intellectual, and moral likeness to God.”¹⁴ The phrase “refers to something a human *is* rather than something a human *has* or *does*.”¹⁵

The clues in the text of Genesis itself point to the image as an ability for humans to have a special relationship with God, with each other, and with the created order. Specifically, Cross sets forth four implications of the image of God: Humans can relate to and interact with God, humans can relate to and interact with each other, humans can rule over the created order, and

10. Terry L. Cross, *The People of God's Presence: An Introduction to Ecclesiology*, (Grand Rapids, MI: Baker Academic, 2019), 66.

11. Victor P. Hamilton, *The Book of Genesis, Chapters 1-17*, New International Commentary of the Old Testament, ed. R. K. Harrison and Robert L. Hubbard Jr., (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990), 137.

12. R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, *Theological Wordbook of the Old Testament*, (Chicago, IL: Moody Publishers, 1980), 767.

13. John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament*, (Downers Grove, IL: InterVarsity Press, 2000), 29.

14. Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 768.

15. Millard J. Erikson, *Christian Theology*, Second Edition, (Grand Rapids, MI: Baker Academic, 1998), 532.

humans are deserving of respect and dignity.¹⁶ The image of God speaks to the unique position humans hold in the created order, and the authority they have been given to “be fruitful and multiply and fill the earth and subdue it and have dominion” (Genesis 1:28). Psalm 8:5-7 further reflects on the unique position of humans as God’s representatives on the earth: “Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet.”

The Fall and the Flood

The story of Scripture takes a turn in Genesis chapter three, when Adam and Eve succumb to the temptation to eat the forbidden fruit and fall from their privileged place in the Garden. The results are devastating and begin a sinful spiral of degradation for humanity. Adam and Eve are removed from the Garden and become subjected to curses that would make life more difficult than God originally intended for them (Genesis 3:15-19). The image of God is marred by sin, straining human capacity for relationship with God and others.¹⁷ The sin that creeps into the hearts of Adam and Eve in the garden continues to multiply on the earth with each successive generation. Genesis 3-11 details the story of the deterioration of human society, describing how murder, violence, pride, and lust grow to “avalanche proportions.”¹⁸ The sin festering in the heart of humanity causes God to limit the lifespan of humans, flood the earth, and restart the human race again through Noah and his sons.

16. Cross, *The People of God’s Presence*, 69.

17. Cross, *The People of God’s Presence*, 53.

18. Williamson, *Sealed with an Oath*, 51.

Williamson reminds us that the flood narrative should be interpreted in its literary context, concluding that the flood is ultimately “the final stage in a process of cosmic disintegration that began in Eden.”¹⁹ T. Desmond Alexander sees the flood as an act of recreation: once again the earth returns to the watery chaos of primeval times.²⁰ After the flood, order is restored in a pattern that mirrors the creation account of Genesis 1 and 2.²¹ God blesses Noah in the same way he blessed Adam, encouraging Noah to “be fruitful and multiply and fill the earth” (Genesis 9:1). God establishes a covenant with Noah and all living creatures, promising to never destroy the earth by flood again. This event is significant, as it is the first time that the term “covenant” is used in Scripture. The covenant given to Noah is universal in scope, pertaining to all the inhabitants of the earth, and introduces a concept that will prove pivotal for the overall story of Scripture. The events of Genesis 6-9 and the Noahic covenant reset the created order and reaffirm “God’s original creational intent.”²²

Questions arise regarding the level to which the image of God was marred in humans after the fall.²³ Two biblical texts offer insight into this question. While blessing Noah after the flood, God informs him that animals will now be a source of food for humans. With this instruction comes a warning: any animal or human that kills another human should be put to death. The reasoning? Because “God made man in his own image” (Genesis 9:6). While sin

19. D. J. A. Clines, *The Theme of the Pentateuch*, Second Edition, (Sheffield, UK: Sheffield Academic Press, 1997), 80.

20. T. Desmond Alexander, *From Eden to the New Jerusalem: An Introduction to Biblical Theology*, (Grand Rapids, MI: Kregel Academic, 2008), 27.

21. Williamson, *Sealed with an Oath*, 61.

22. Williamson, *Sealed with an Oath*, 61.

23. Cross, *The People of God’s Presence*, 66.

abounded on the earth after the fall and God destroyed much of the creation with the flood, the image of God remains in humanity. Likewise, the New Testament letter of James condemns the cursing of other humans, “who are made in the likeness of God” (James 3:9). James is arguing here that humans should not curse one another, since they are all made in the image of God. Therefore, biblical evidence supports the conclusion that the image of God still exists in humanity. And whereas Scripture presents Adam, Eve, and Noah as “non-ethnic and non-national,” they represent all humans.²⁴ The *Imago Dei* and the blessing of God have been transferred from Adam through Noah to all ethnicities and people groups.

One implication of this conclusion is that all people are worthy of dignity and respect. Racism, prejudice, and violence against other people is a “denial that all people have been created in the image of God.”²⁵ It is a form of the cursing that James strongly condemns in his letter. The concepts of ethnic supremacy or intrinsic superiority violate the biblical doctrine of the *Imago Dei* in all humans. Soong-Chan Rah summarizes, “Regardless of our racial, ethnic, national, or cultural identity, we are each a spiritual image-bearer of God.”²⁶

The Table of Nations and the Tower of Babel

Following the flood event and the blessing of Noah, Genesis 10 details the people groups that descended from Noah’s sons. While listing the plurality of nations that had “spread abroad on the earth after the flood” (Genesis 10:32), the central theological point of the chapter is to

24. Hays, *From Every People and Nation*, 48-50.

25. Hays, *From Every People and Nation*, 50.

26. Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church*, (Chicago, IL: Moody Publisher, 2010), 27.

stress the “common origin of all nations.”²⁷ According to Genesis 10, all people groups have descended from Noah, who descended from Adam. The commonality of the human race is on display. Richard Hess notes, “Whatever else the Table of Nations in Genesis 10 should emphasize, it is clear from its context in Genesis 1-11 that it points to the common humanity of all peoples, who share in the failures and hopes of a common ancestry, and ultimately in a common creation in the image of God.”²⁸

Following the listing of the nations in Genesis 10, the opening section of Scripture turns to its final event in the tower of Babel of Genesis 11. Prior to this event, all humans spoke the same language and appear to have stayed in close geographic proximity to one another. Working together, they sought to build a tower with the two-fold purpose to make a name for themselves and avoid being dispersed over the earth (Genesis 11:4). The two-fold purpose of the builders at Babel shows a disregard for God and his mandate to be fruitful and multiply and fill the earth. In this way, Babel “represents the antithesis of what God intends.”²⁹ The disobedience of the tower project caught the attention of God, who confused their languages and dispersed them over the earth (Genesis 11:7-9).

Note that the Tower of Babel incident does not result in the development of different races. Genesis 1-11 is the story of one human race that descended from Adam and Eve.³⁰ Rather, the results of the fall and the various languages that developed after the event at Babel was the

27. Hays, *From Every People and Nation*, 59.

28. Richard S. Hess, “The Genealogies of Genesis 1-11 and Comparative Literature, in *I Studied Inscriptions from before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1-11*, eds. Richard S. Hess and David T. Tsumura, (Winona Lake, IN: Eisenbrauns, 1994), 68.

29. Alexander, *From Eden to the New Jerusalem*, 29.

30. Hays, *From Every People and Nation*, 60.

development of various ethnicities with unique cultures.³¹ While Genesis 10 and 11 seem unrelated, the literary structure of this portion of Genesis shows the two chapters were intended to be seen as one unit.³² B. K. Waltke notes the tension between Genesis 10 and 11, concluding that these chapters share two opposing aspects of the human condition: “the unity of the tribes and nations as of one blood under God’s blessing and their diversity into many languages under God’s wrath.”³³ It is in this tension that God calls Abraham for the purpose of blessing the diverse nations of the human race.

The Call of Abraham

The call of Abram in Genesis 12 signifies a new chapter in the story of humanity. After quickly presenting the first two major acts of human history in the creation and the fall, God’s call of Abram as the progenitor of his chosen people Israel sets in motion the third act, the story of global redemption. Williamson refers to the promise given to Abram as the “Magna Carta” of the Bible, a glimpse into the gospel of God in Christ.³⁴ The remainder of Scripture follows the trajectory set forth in this promise to Abraham.

Following the listing of the table of nations in Genesis 10 and the dispersing of peoples in Genesis 11, the story narrows back to one man and one family. Genesis 12 opens with God’s call for Abram to leave his father’s house and country to become a great nation. God promises to bless Abram and make his name great. This is noteworthy, as the only other humans to receive

31. Marin J. Newell, *Crossing Cultures in Scripture: Biblical Principles for Mission Practice*, (Downers Grove, IL: InterVarsity Press, 2016), 31.

32. Hays, *From Every People and Nation*, 60.

33. Bruce K. Waltke, *Genesis*, (Grand Rapids, MI: Zondervan, 2001), 162.

34. Williamson, *Sealed with an Oath*, 77.

the blessing of God up to this point were Adam in the Garden and Noah after the flood. The Adamic blessing is passing to Abraham, as is the mandate “to be fruitful and multiply and fill the earth” (Genesis 1:28).³⁵ Yet different from the blessing given to Adam and Noah, the blessing of Abram is spoken in the form of a promise rather than command.³⁶

God declares that Abram will be blessed to be a blessing (Genesis 12:2) and that through him “all the families of the earth shall be blessed” (Genesis 12:3). The word *mishpahat* (families) here speaks to the smallest unit of human society and can be used for a clan, tribe, or group of kin within a larger group.³⁷ The word is usually translated as “families” but some English translations render it “peoples.”³⁸ “Families” is clearly in view in the usage of this term in Joshua 7:14, in which God calls Israel forward for examination by tribes and then *mishpahat* (families).³⁹ Given the position of the passage directly after the tower of Babel incident and the listing of the table of nations, Esau McCaulley suggests that we should understand that God is reissuing his blessing to Abraham so that he can then bless the various people groups that were developing as a result of the confusing of the languages.⁴⁰ Alexander agrees, writing, “The primary motive behind the call of Abraham is God’s desire to bring blessing, rather than cursing,

35. Beale, *A New Testament Biblical Theology*, 46.

36. Beale, *A New Testament Biblical Theology*, 54.

37. Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 947.

38. The NIV and HCSB use “peoples,” while the ESV, NKJV, NASB, and NLT use “families.”

39. Kaiser, *Mission in the Old Testament*, 37.

40. Esau McCaulley, *Reading While Black: African American Biblical Interpretation as an Exercise in Hope*, (Downers Grove, IL: InterVarsity Press, 2020), 100.

upon the nations of the earth.”⁴¹ Despite the deteriorating human situation described in Genesis 3-11, Abraham becomes God’s strategy to renew and redeem all ethnicities and cultures.⁴²

The promise of Genesis 12:1-3 is repeated in Genesis 18:18, 22:18, and 26:4. In these occurrences, the word *mishpahat* (families) is exchanged for *goyim* (nations). It seems that as Scripture progressed, the term *goyim* came into use to denote the nations outside of Israel, or the Gentiles (people who were not of Abrahamic descent).⁴³ Kaiser comments on the use of *mishpahat* and *goyim*, writing that the blessing of Abraham was to be “experienced by nations, clans, tribes, people groups, and individuals. It would be for every size of group, from the smallest people group to the greatest nation group.”⁴⁴ Therefore, while God’s selection of Abraham (and by extension, Israel) initially seems exclusive, the purpose of his selection is to bless all nations. As Hays notes, the election of Abraham serves the mission of God.⁴⁵ Israel, the nation of covenant promise, exists to bless the *goyim*.⁴⁶ Through Abraham, Israel is to be “God’s missionary to the world.”⁴⁷

The global redemption foreshadowed in the call of Abraham becomes the organizing principle of the remainder of Scripture. It reveals the mission of God to reach all people on earth through Abraham and the nation he would become. While the immediate focus of the remainder

41. T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch*, Second Edition, (Grand Rapids, MI: Baker Academic, 2002), 146.

42. Newell, *Crossing Cultures in Scripture*, 34.

43. Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 154.

44. Kaiser, *Mission in the Old Testament*, 11.

45. Hays, *From Every People and Nation*, 62.

46. Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 154.

47. Kaiser, *Mission in the Old Testament*, 12.

of the Pentateuch is the development of Israel as a nation, Genesis 1-12 shows that the overarching narrative of Scripture “was never limited to one ethnic group, culture, or nation.”⁴⁸ Instead, the individual nation of Israel was to be used by God to reach all nations, ethnicities, and cultures. Alexander notes that, while the blessing of Abram is a key aspect of the text, it is “subserving to God’s principal desire to bless all the families of the earth.”⁴⁹ Similarly, Vince Bantu summarizes the importance of Genesis 12:1-3 for the remainder of Scripture, writing, “God has been at work among every nation since the beginning. From the moment God called Abram to be the progenitor of God’s chosen people, the vision for this plan was intrinsically global.”⁵⁰ Kaiser agrees, referring to Genesis 12:3 as the “first Great Commission mandate of the Bible,” and arguing that this text is “at the center of what is at the core of the gospel and the mission of God in both testaments.”⁵¹ Similarly, McCauley argues that Genesis 12:1-3 foreshadows God’s eschatological vision of reconciliation, writing that it serves as the “theological fountainhead” of future prophecy concerning universal peace in the last days.⁵²

Multi-Ethnic Israel

As the biblical story shifts to the development of the nation of Israel throughout the remainder of the Old Testament, note that the nation was not formed from people who would have been known as Israelites at the time of their call. Hays points out that Adam, Eve, Noah,

48. McCauley, *Reading While Black*, 100.

49. Alexander, *From Paradise to the Promised Land*, 146.

50. Vince L Bantu, *A Multitude of All Peoples: Engaging Ancient Christianity’s Global Identity*, (Downers Grove, IL: InterVarsity Press, 2020), 7.

51. Kaiser, *Mission in the Old Testament*, 12.

52. McCauley, *Reading While Black*, 100.

nor even Abraham could have been called “Israelites” and their language would likely not have been Hebrew.⁵³ As direct descendants of Abraham, Isaac and Jacob marry Aramean women. Most of Jacob’s sons are wed to Canaanite women and Joseph marries an Egyptian while exiled from the family in Egypt. Joseph’s marriage to Asenath is significant in the fact that it introduces African blood into the line of Israel. Jacob’s actions of blessing in Genesis 48, in which he takes the sons of Joseph as his own sons doubles the impact of this multi-ethnic blood line. Two of twelve tribes of Israel are of African descent on their mother’s side. Esau McCauley argues that these boys were not adopted as Jacob’s sons in spite of their ethnic difference, but because of their unique ethnicity. He writes that the “brown flesh and African origin” of Ephraim and Manasseh should be seen as an initial step in the “fulfillment of the promise to Abraham, Isaac, and Jacob.”⁵⁴ Similarly, Hays highlights the multi-ethnic nature of Jacob’s descendants, commenting, “the biblical tradition presents the ancestors of the tribes of Israel as a mix of western Mesopotamian (Aramean and/or Amorite), Canaanite, and Egyptian.”⁵⁵ The establishment of the nation of Israel was not based on ethnicity per se, but on the covenant promise of Yahweh to Abraham and his seed.⁵⁶

As the biblical story turns from Genesis to Exodus, the family of Jacob that sojourned in Egypt has developed into a nation of people.⁵⁷ Moses’ leadership in the story of Israel is unique because of his multi-cultural experiences. He is a Hebrew by blood, but he is raised by the

53. Hays, *From Every People and Nation*, 32.

54. McCauley, *Reading While Black*, 101-102.

55. Hays, *From Every People and Nation*, 33.

56. Hays, *From Every People and Nation*, 66.

57. Hays, *From Every People and Nation*, 65.

Egyptian daughter of Pharaoh and later flees Egypt, settling in the land of Midian. Returning to Egypt, he serves as the instrument that God uses to speak to Pharaoh on behalf of the nation of Israel. After the ten plagues, Pharaoh finally relents and releases the children of Israel. As the Israelites leave Egypt, the writer of Exodus notes that they left with a “mixed multitude” of people with them (Exodus 12:28). Whereas Egypt was an influential empire in the Ancient Near East, it would have been in contact with various ethnicities from the region. Hays contends that this “mixed multitude” that left Egypt with the people of Israel refers to various ethnicities, including Cushite Africans, Amorites, and Canaanites.⁵⁸ Kaiser suggests that the “mixed multitude” of Exodus 12:38 would also include Egyptian proselytes who had become disenfranchised with the Egyptian gods who were defeated by Yahweh through the ten plagues.⁵⁹ McCaulley echoes these interpretations, writing that the inclusion of “black and brown bodies” in the Exodus event is another step in the fulfillment of the promise given to Abraham in Genesis 12:1-3.⁶⁰

While the accompaniment of various ethnicities in the Exodus is significant, the instructions concerning participation in the Passover meal also shed light on God’s attitude toward those of differing ethnicities. While God forbids “foreigners” from participating in the Passover, he allows “sojourners” to share in the meal (Exodus 12:40-49). Hays points out that the primary distinction between the *gerim* (sojourners) and the *nokrum* (foreigners) is not their ethnicity, but their relationship to God. The *nokrum* are those who are among the Jews, but they have not accepted Yahweh as their God, do not worship him, and have not submitted to

58. Hays, *From Every People and Nation*, 68.

59. Kaiser, *Mission in the Old Testament*, 13.

60. McCaulley, *Reading While Black*, 102.

circumcision. The *gerim* on the other hand, are those who are not biologically related to the descendants of Jacob, but they worship Yahweh and have been circumcised.⁶¹ Thus, inclusion in the community of Israel is not limited to one's ethnicity but is based on a covenant relationship with God.

Interethnic Marriages

Hays describes the ethnic boundary between Israel and their neighbors as “fuzzy and fluid.”⁶² The inclusion of different ethnicities in the fellowship of Israel was not limited to the religious sphere. Inevitably, the proximity of different people groups led to intermarriage, and this occurred in the life of one of Israel's most important leaders. When Moses settled in Midian during his exile from Egypt, he took the daughter of the Midianite priest as a wife. While little is said of Moses' relationship with Zipporah for the remainder of his story, Scripture seems to indicate that he took a second wife later in his life. Numbers 12 shares a story in which Miriam and Aaron spoke against Moses, challenging his leadership and authority. Note the reason that they spoke against Moses' leadership: his marriage to a Cushite woman. Numbers 12:1 specifically mentions Moses' marriage to a Cushite woman as the reason for the rebellion. Hays makes the case for a proper understanding of the ethnic identity of this woman, concluding, “It is quite clear that Moses marries a Black African woman.”⁶³ As with Joseph and Asenath, the intermarriage of Moses and the Cushite woman brings African blood into the Jewish ethnic line.

61. Hays, *From Every People and Nation*, 69.

62. Hays, *From Every People and Nation*, 33.

63. Hays, *From Every People and Nation*, 71.

What are we to make of Moses' two interethnic marriages? Has not God forbidden intermarriage in other parts of Scripture, such as Deuteronomy 7:1-4, Exodus 34:15, and Joshua 23:12? Upon closer inspection, God's prohibition of Israel's intermarriage with surrounding nations is not based on ethnic identity, but on religious fidelity. Each warning against intermarriage with the surrounding nations includes the reasoning that intermarriage will introduce idolatry into the community of Israel.⁶⁴ Therefore, God does not condemn interethnic marriages, but interreligious marriages.⁶⁵ Hence God's allowance of interethnic marriage with other foreign ethnicities in Deuteronomy 21:10-14. His warning is not to protect the bloodline of Israel, but to preserve his covenant relationship with his people. Hays makes the assertion that God not only allows interethnic marriage in Scripture but "strongly affirms" interethnic marriage, while "strongly prohibiting" interreligious marriage.⁶⁶ Ethnic difference is not the primary issue in the warnings against intermarriage: the focus is faith and fidelity to God."⁶⁷

Rahab and Ruth serve as two examples of notable interethnic marriages in the Old Testament. Rahab was a Canaanite but showed faith in God by acting on what she heard about him. Believing that the God who delivered Israel from Egypt would continue to protect them from the other Ancient Near Eastern people groups, she aids the spies sent from Joshua (Joshua 2:8-21).⁶⁸ This Canaanite woman's faith and obedience afforded her acceptance into the community of Israel and marriage into the family of Jacob. Her loyalty to the people of Israel is

64. . Hays, *From Every People and Nation*, 77.

65. Newell, *Crossing Cultures in Scripture*, 79.

66. Hays, *From Every People and Nation*, 80-81.

67. Hays, *From Every People and Nation*, 78.

68. Kaiser, *Mission in the Old Testament*, 20.

rewarded in that she becomes a forebearer of King David and the future Messiah and is included in the New Testament as an example of saving faith (Hebrews 11:31; James 2:25).

A second example is Ruth, the Moabite widow. After her husband dies, Ruth shows faithfulness to her Israelite mother-in-law Naomi and is in turn wed to the Israelite Boaz. This story provides another example of interethnic marriage in the Old Testament period and the reality of a multi-ethnic Israel. While Ruth had the opportunity to stay in her native Moab after her first husband's death, she responds with what could be called a statement of conversion. Speaking to Naomi, she says, "Where you go, I will go, and where you lodge, I will lodge. Your people shall be my people and your God my God" (Ruth 1:16). Like Rahab before her, Ruth's words and actions display a faith in Yahweh that preceded her marriage to Boaz. Note that Ruth was not judged by her status as a foreigner, but by her faithfulness toward Naomi (Ruth 2:10-12). And, as Rahab before her, Ruth is grafted into the lineage of David and the Messiah.

The inclusion of Rahab and Ruth in the community of Israel in general, and the royal lineage of David and Jesus specifically, serves as reminder that the bloodline of Israel included various Ancient Near Eastern ethnicities. From the Egyptian sons of Joseph to the mixed multitude accompanying Israel in the Exodus, the nation of Israel was a multi-ethnic group of people encompassing individuals from Egyptian, Cushite, Canaanite, and Moabite backgrounds, as well as others. McCaulley summarizes the situation well when he writes, "As it relates to the twelve tribes...there was never a biologically 'pure' Israel. Israel was always multiethnic and multinational."⁶⁹ Hays concurs, adding that the scope of God's mission in the Old Testament was "completely multi-ethnic."⁷⁰

69. McCaulley, *Reading While Black*, 102.

70. Hays, *From Every People and Nation*, 45.

The Davidic Covenant

We've seen that the history of the nation of Israel depicts the multi-ethnic vision of God. The promise given to Abraham in Genesis 12 shows signs of fulfillment through the multi-ethnic nature of the nation of Israel itself. As Israel solidifies its nationhood through the reign of Kings Saul, David, and Solomon, the promise finds further fulfillment and expansion. The covenant made with Abraham is expanded to include King David and his sons.

Kaiser argues that the promise given to David in 2 Samuel 7 and 1 Chronicles 17 is as important as that given to Abraham in Genesis 12.⁷¹ He cites the appearance of this promise in two separate chapters of Scripture and the commentary on this promise that appears in Psalm 89 as evidence to support his claim.⁷² Kaiser also shows that a linguistic connection exists between the language used in the promise given to Abraham and that given to David: a connection that he argues draws these two covenants into close connection.⁷³ Both the promise given to Abraham and that given to David speak of making their name great (2 Samuel 7:9; Genesis 12:2), giving them offspring (2 Samuel 7:12; Genesis 17:7-10), placing them in a specific land (2 Samuel 7:10; Genesis 15:8), and include the usage of a unique name for God, "Adonai Yahweh" (2 Samuel 7:18-19; Genesis 15:2,8). Kaiser concludes, "One cannot help observing that the language the Lord uses in blessing David is drawn from the language he used with Abraham, Isaac, and Jacob. This shows that the plan of God for the salvation of all humanity is a unified plan and purpose."⁷⁴ Williamson agrees with Kaiser's premise, noting that "the royal covenant is

71. Kaiser, *Mission in the Old Testament*, 21.

72. Kaiser, *Mission in the Old Testament*, 22.

73. Kaiser, *Mission in the Old Testament*, 23.

74. Kaiser, *Mission in the Old Testament*, 25.

simply an extension of the Abrahamic covenant.”⁷⁵ As with the blessing of Abraham, the promise of a Davidic dynasty “has ramifications beyond Israel’s borders” and ties into God’s universal plan to bless the nations.⁷⁶ Alexander affirms the understanding of the Davidic covenant as a continuation of the Abrahamic promise, noting that it will be through David’s lineage that the nations of the earth will be blessed.⁷⁷ The Davidic king will “mediate God’s blessing to the nations of the earth.”⁷⁸

The promise of international blessing through the lineage of David finds initial, though imperfect, fulfillment in the reign of King Solomon. 1 Kings 4 details the wealth and wisdom of David’s heir, noting that “Judah and Israel were as many as the sand by the sea” (1 Kings 4:20). The chapter goes on to describe the geographical expanse of Solomon’s kingdom and his immense wealth and wisdom. It was this wisdom that “people of all nations came to hear” (1 Kings 4:34). This chapter describes the reign of Solomon in terms of a multitude of people, a specific land, and the blessing of the nations through his wisdom: all echoes of the promise given to Abraham.

Perhaps the most significant accomplishment of Solomon was the building of the temple. The prayer of blessing offered by Solomon at the dedication of the temple in 1 Kings 8:23-60 seems to pick up on the theme of international blessing. Solomon acknowledges that foreigners, who are not part of the people of Israel, would come to the temple in prayer (1 Kings 8:42). Solomon intercedes on their behalf, asking God to grant the request of these foreigners so that

75. Williamson, *Sealed with an Oath*, 120.

76. Williamson, *Sealed with an Oath*, 129.

77. Alexander, *From Paradise to the Promised Land*, 93.

78. Alexander, *From Eden to the New Jerusalem*, 165.

“all the peoples of the earth may know your name and fear you, as do your people Israel” (1 Kings 8:43). Solomon ends his prayer of dedication asking for the favor of God for the nation of Israel, “that all the peoples of the earth may know that the Lord is God” (1 Kings 8:60). Again, emphasis is placed on Israel as God’s chosen instrument to bless the world. Kaiser notes, “the gospel was ever and always the plain offer of God to all the peoples of the earth through his elected servants of the promise-plan.”⁷⁹ The temple would become a symbol of the gospel of God that would spread from Jerusalem to the nations. This is a theme that is picked up in the Psalms and Isaiah. Specifically, Psalms 67, 72, and 96 speak to the fulfillment of the promise given in Genesis 12 by which the nations would be blessed through Israel and the Davidic king.

International Blessing in Psalms

Psalms 67

Kaiser suggests that this Psalm should be read in light of Genesis 12:1-3 and the Aaronic blessing of Numbers 6. The psalmist asks God’s blessing on the nation of Israel in the manner of the Numbers 6 blessing and then immediately shows the purpose of the blessing, which is to promote the name of God through all the earth and his saving power among the nations (Psalm 67:2). Hays suggests that this psalm is intended to remind the children of Israel of their calling to bless the nations, writing that it is an “antidote for Israel’s occasional drift into narrow exclusiveness.”⁸⁰ Kaiser agrees, adding that this psalm is further evidence that it would be wrong to understand God’s grace as limited to the nation of Israel in the Old Testament. He writes, “God’s mode of dealing with Israel was to communicate that it in turn was responsible for

79. Kaiser, *Mission in the Old Testament*, 26.

80. Hays, *From Every People and Nation*, 120.

disseminating his goodness and kindness to all peoples on the earth.”⁸¹ Echoing Genesis 12:1-3, Psalm 67 reminds the nation that they are blessed to be a blessing.

Psalm 72

Esau McCaulley sees Psalm 72 as evidence of the connection between the Davidic and Abrahamic covenants.⁸² This psalm is an intercessory prayer by David on behalf of Solomon in the immediate context, while also foreshadowing the coming Davidic king.⁸³ Verse 17 invokes the spirit of Genesis 12:1-3, “May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed.” David’s concern is for his son to rule with righteousness and justice (Psalm 72:1-2). David does not ask for a righteous administration for the benefit of Israel only, but he asks that God would expand the territory of the future king “from sea to sea, and from the river to the ends of the earth” (Psalms 72:8). McCaulley interprets this psalm as an echo and an expansion of the promise given to Abraham: the fulfillment of David’s prayer would lead to the blessing of the nations through a just and righteous government for all people.⁸⁴ McCaulley concludes that the message of Psalm 72 is “one in which the worldwide rule of the Davidic king brings longed for justice and righteousness to all people groups.”⁸⁵ Williamson concurs that this psalm is linked to the promise given to Abraham and continued through David, noting that while Solomon fails to live up to its ideals,

81. Kaiser, *Mission in the Old Testament*, 30.

82. McCaulley, *Reading While Black*, 103.

83. Williamson, *Sealed with an Oath*, 140.

84. McCaulley, *Reading While Black*, 104.

85. McCaulley, *Reading While Black*, 105.

one is coming who will.⁸⁶ Alexander agrees, writing that the psalm affirms that the “promise of divine blessing” would be mediated to the nations through an “exceptional, future king of Jerusalem.”⁸⁷

Psalm 96

Psalm 96 continues the theme of international influence and blessing. The opening lines encourage the people of Israel to sing a new song to the LORD and “declare his glory among the nations, his marvelous works among all the peoples” (Psalm 96:3). Kaiser notes that the word *Basar* (declare) is the Old Testament equivalent of *euangelizomai*, “to bring good news” or evangelize.⁸⁸ Similarly, in verse 10, the term *amar* (preach) appears in the imperative form. The nation of Israel is being commanded to preach among the nations that “the Lord reigns.” Kaiser argues that these verbs show that Israel was to have an active witness to the Gentiles, a theme that appears in other psalms (Psalms 57:9; 119:46; 126:2; 145: 11-12, 21).⁸⁹ He concludes, “Over and over again the psalmists called on all the peoples of all the lands and nations to praise the Lord” with the expected result being “that all the ends of the earth would turn to the Lord and all the families on earth would bow down in worship to him.”⁹⁰

86. Williamson, *Sealed with an Oath*, 141.

87. Alexander, *From Eden to the New Jerusalem*, 165.

88. Kaiser, *Mission in the Old Testament*, 32.

89. Kaiser, *Mission in the Old Testament*, 33.

90. Kaiser, *Mission in the Old Testament*, 35.

The Multi-Ethnic Vision of Isaiah

Isaiah is a book of judgement and a book of hope. The prophet pronounces judgement on the nations, including Israel and Judah, for their persistent idolatry, mistreatment of the poor, and political maneuvering. At the same time, Isaiah offers an eschatological vision of the coming messianic ruler who will bring peace and unity to the world. Hays notes that, while rebuking the nations, Isaiah also “advances the concept of equal salvation for all peoples and nations more than any other prophetic book.”⁹¹ Williamson agrees, writing that the blessing of the nations through the Davidic King is the “dominant subtext” of the book.⁹² This concept is introduced in the second chapter of Isaiah’s writing, which depicts Zion being raised as a mountain to which the nations will flock. Alexander understands the flocking of the nations to Zion to be a fulfillment of the covenant promise given to Abraham and David.⁹³ Hays concurs, contending that the very nations that the book prophecies judgement on (Assyrians, Egyptians, Cushites, Babylonians, etc.) are the same nations that will be streaming to the mountain of God in the last days.⁹⁴ Rabbi Abraham Heschel summarizes that Zion is destined to be the place where “all nations shall go to learn the ways of God.”⁹⁵

This theme continues in Isaiah 11, when the prophet declares, “In that day the root of Jesse, who shall stand as a signal for the peoples- of him shall the nations inquire, and his resting place shall be glorious” (Isaiah 11:10). Using Davidic language, Isaiah is foreshadowing a day in

91. Hays, *From Every People and Nation*, 106.

92. Williamson, *Sealed with and Oath*, 141.

93. Alexander, *From Eden to the New Jerusalem*, 168.

94. Hays, *From Every People and Nation*, 107.

95. Abraham Heschel, *The Prophets, I*, (Peabody, MA: Hendrickson Publishers, 207), 96.

which the nations will be blessed through the coming king. Yet again, the prophet speaks of the coming blessing of the nations in chapter 19:19-25. In this pericope, God declares that Israel, Egypt, and Assyria will gather to worship Yahweh together. This is significant, because Isaiah was written in a time in which Israel was geographically, politically, and militarily caught between the dueling empires.⁹⁶ This passage declares that Yahweh will “make himself known to the Egyptians, and the Egyptians will know the LORD in that day and worship with sacrifice and offering” (Isaiah 19:21). God even refers to Egypt and Assyria as “the work of my hands” (Isaiah 19:25). In the coming kingdom, the people of God will include those outside of the biological descendants of Abraham.⁹⁷

The second half of Isaiah further develops the theme of the inclusion of the nations in worshipping God.⁹⁸ Perhaps the two most important texts for understanding the multi-ethnic vision of the Messiah are found in Isaiah 42 and 49. Isaiah 42 begins with the declaration that the servant of the Lord will “bring forth justice to the nations” (Isaiah 42:1). This passage accords with David’s prayer for the future king in Psalm 72. Isaiah goes on to pronounce that the servant will be a “covenant for the people, a light for the nations” (Isaiah 42:6). Chapter 49 repeats this refrain, saying, “It is too light of a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth” (Isaiah 49:6). It will be through the servant of the Lord that the blessing of the nations associated with the Abrahamic and Davidic covenants will

96. Abraham Heschel, *The Prophets*, I, 111.

97. Williamson, *Sealed with an Oath*, 153.

98. Hays, *From Every People and Nation*, 112.

find fulfillment. Williamson summarizes, suggesting the coming servant will be the “agent and guarantor of God’s covenant love and blessing to all people.”⁹⁹

While these passages have been understood as descriptions of the Messiah’s future work, Kaiser argues that they should also be understood as the work of the nation of Israel as a whole. He points out that the word “servant” appears in both the singular and plural form throughout Isaiah and that both the singular servant (Messiah) and the plural servant (Israel) should be held in view when looking at the “Servant Songs.”¹⁰⁰ He writes, “The servant of the Lord, then, is the messianic person in the Abrahamic, Davidic line that finally eventuates in the new David, who is also known as the Seed, God’s Holy One, the Branch, and so on. But the servant is no less the nation of Israel that participates in that collective work.”¹⁰¹ Heschel also understands the nation of Israel to be the servant in the immediate context of these passages.¹⁰² Therefore, Kaiser contends that the mission of the suffering servant to be a “light to the nations” is also the mission of Israel collectively. They are “being encouraged by the Lord to be that witness to the Gentiles.”¹⁰³ Isaiah 42 and 49 are echoing the promise given to Abraham in Genesis 12:1-3, and God expects Israel’s participation in accomplishing his redemptive plan.¹⁰⁴

The prophetic book ends with a declaration that “the time is coming to gather all nations and tongues” (Isaiah 66:18). Hays understands this eschatological vision as a reversal of Genesis

99. Williamson, *Sealed with an Oath*, 160.

100. Kaiser, *Mission in the Old Testament*, 56.

101. Kaiser, *Mission in the Old Testament*, 58.

102. Heschel, *The Prophets*, I, 151.

103. Kaiser, *Mission in the Old Testament*, 61.

104. Heschel, *The Prophets*, I, 156.

10 and 11.¹⁰⁵ While tongues were confused and nations dispersed at the tower of Babel, the unique nations and tongues that developed in Genesis 1-11 will be gathered together around the Messiah who comes in the spirit of Genesis 12:3.

Old Testament Conclusion

This brief survey of the Old Testament has demonstrated that the plan of God has included a multi-ethnic and international scope from the beginning. Genesis 1-11 describes the common ancestry of all people created in the image of God. While multiple ethnicities and cultures developed after the incident at Babel, there remains one common human race. Whereas all people have descended from Adam, they are created in the image of God and are worthy of dignity and respect. Therefore, there is no biblical basis for the concepts of ethnic supremacy or intrinsic superiority.

Beginning with the promise given to Abraham in Genesis 12, the Old Testament maintains a focus on including all people in the redemptive plan of God. This is seen in the promise that all the families of the earth would be blessed by the offspring of Abraham, who would become the nation of Israel. The multi-ethnic bloodline of the nation of Israel itself serves as evidence that God's focus has not been on a pure pedigree for his people. Instead, the focus has been on faith and covenant relationship. The promise of international blessing given to David and highlighted in the Psalms serves to remind Israel of their destiny to impact the world around them. Finally, Isaiah prophesies that the coming servant would not be a light for the children of Israel only, but a light to all nations. It is to this servant, Jesus Christ, that our attention turns.

105. Hays, *From Every People and Nation*, 115.

The New Testament

The New Testament builds on and continues the themes presented in the Old.¹⁰⁶ Specifically, the theme of God's mission to all people through the nation of Israel is furthered by the person and work of Jesus Christ, who is the seed of Eve, the promised son of Abraham, the Messiah of David, and the Servant of Isaiah. Scot McKnight argues that any definition of "gospel" that does not see the work of Jesus as the continuation and fulfillment of the story of Israel is incomplete.¹⁰⁷ The thread of international blessing through Israel is continued in the Great Commission, the expansion of the New Testament church in Acts through the empowering presence of the Holy Spirit, and the teachings of Paul in the Epistles. The book of Revelation concludes with an eschatological vision in which the mission of God to all people culminates in a great multitude from "every nation, from all tribes and peoples and languages" standing before the throne of God (Revelation 7:9). Given the themes of the Old Testament that are continued in the New, F.F. Bruce concludes that the New Testament is a "fresh presentation and interpretation of Old Testament theology."¹⁰⁸

The fulfillment of God's Old Testament plan in the New Testament begins in the gospel accounts of the life and ministry of Jesus of Nazareth. Williamson notes, "The Gospels present Jesus as the climax of the Old Testament's covenantal promises. Through Jesus, the promises made to Abraham find their ultimate fulfillment."¹⁰⁹ To see this more fully, we will review the gospels of Matthew, John, and Luke.

106. F.F. Bruce, *The New Testament Development of Old Testament Themes*, (Eugene, OR: Wipf & Stock Publishers, 1968), 21.

107. Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited*, (Grand Rapids, MI: Zondervan, 2016), 45-62.

108. Bruce, *The New Testament Development of Old Testament Themes*, 18.

109. Williamson, *Sealed with an Oath*, 184.

The Gospel of Matthew

The development of the redemptive plan of God continues from the Old Testament into the New, with the fulfillment of the Old Testament being “the central theme of Matthew.”¹¹⁰ Williamson highlights this theme, noting “from his opening genealogy to his concluding paragraph, Matthew declares that the Old Testament’s covenant promises find their fulfillment through Jesus.”¹¹¹ R. T. France notes that Matthew takes great pains to locate Jesus in the overall story of Scripture, “tracing lines of correspondence and continuity in God’s dealings with his people, discerned in the incidental details of the biblical text as well as in its grand design.”¹¹² One way in which Matthew emphasizes Jesus’ fulfillment of Old Testament themes is by the use of “fulfillment quotations.”¹¹³ The fulfillment quotations, also referred to as formula quotations, serve as editorial comments on what is being narrated. These references to the fulfillment of Old Testament prophecy serve to connect the events of Jesus’ ministry to the covenant story of Israel.¹¹⁴ An example of a formula quotation appears in Matthew 2:15, where the author comments on Joseph’s journey to Israel by writing, “This was to fulfill what the Lord had spoken by the prophet, ‘Out of Egypt I called my son.’” Donald Hagner describes the fulfillment quotations as a unique feature of Matthew, supposing these to be the author’s “own way of

110. R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament, ed. Gordon D. Fee, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007), 10.

111. Williamson, *Sealed with an Oath*, 183.

112. France, *The Gospel of Matthew*, 12.

113. Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, vol. 33A, eds. David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1993), lx.

114. France, *The Gospel of Matthew*, 11-12.

undergirding the manner in which the events of his narrative...are to be understood as the fulfillment of what God had promised in Scripture.”¹¹⁵

As indicated by the formula quotations, Matthew relies heavily on direct reference to the Old Testament in his Gospel. Hagner notes that there are “well over sixty explicit quotations from the Old Testament (not counting a great number of allusions), more than twice as many as any other Gospel.”¹¹⁶ Including direct quotations and allusions, Matthew has over 300 references to the Old Testament.¹¹⁷ France concludes that Matthew connects the ministry of Jesus to Old Testament “people, events or institutions” in order to show the “continuity of God’s purpose as now supremely focused in the coming of Jesus.”¹¹⁸ Hagner agrees, writing that Matthew “has taken his historical traditions and set them forth in such a way as to underline matters of fundamental theological importance. Thus, he grounds his narrative upon several Old Testament quotations and provides a strong sense of fulfillment.”¹¹⁹

Nowhere is this continuity seen more than the early chapters of the work. Hagner notes that these “opening two chapters are in a sense the preparation for the main narrative” and yet are “far from simply the supplying of some helpful background information.”¹²⁰ France suggests the goal of the first two chapters of Matthew is to “locate Jesus within the story of God’s people, as its intended climax, and to do it with a special focus on the Davidic monarchy as the proper

115. Hagner, *Matthew 1-13*, liv-iv.

116. Hagner, *Matthew 1-13*, lx.

117. France, *The Gospel of Matthew*, 10.

118. France, *The Gospel of Matthew*, 11.

119. Hagner, *Matthew 1-13*, 2.

120. Hagner, *Matthew 1-13*, 2.

context for a theological understanding” of his ministry.¹²¹ Note the opening lines of Matthew, which refer to Jesus as “the son of David, the son of Abraham” (Matthew 1:1). Hagner explains that, by the first century, the phrase “Son of David” had become a title for the messianic deliverer who would assume the throne of David in accordance with the promise of 2 Sam. 7:4-17.”¹²² The title “Son of David” recurs “several times in the gospel as a title indicating Jesus’ messianic role.”¹²³ Similarly, the phrase “son of Abraham” carries a note of promise and fulfillment.¹²⁴ In Jesus, the promises given to Abraham in Genesis 12:1-3 and David in 2 Samuel 7:4-17 are fulfilled.

Matthew continues his first chapter with a genealogy that explores the lineage of Jesus, which France suggests “is designed to portray the coming of the Messiah as the climax of the history of God’s people.”¹²⁵ Hays highlights the important role of Jewish genealogies for establishing racial purity and social status.¹²⁶ As such, the presence of four women in the genealogy is noteworthy, especially four women of “non-Israelite” ethnicity.¹²⁷ Hays points out that the inclusion of Tamar, Rahab, Ruth, and Bathsheba in the lineage of Jesus would have been “shocking to most Jewish readers.”¹²⁸ This is a feature that would not have been missed by the earliest audience. As such, Craig Keener emphasizes the intentionality with which Matthew

121. France, *The Gospel of Matthew*, 33.

122. Hagner, *Matthew 1-13*, 9.

123. France, *The Gospel of Matthew*, 35.

124. Hagner, *Matthew 1-13*, 9.

125. France, *The Gospel of Matthew*, 10.

126. Hays, *From Every People and Nation*, 159.

127. France, *The Gospel of Matthew*, 37.

128. Hays, *From Every People and Nation*, 159.

writes in including these Gentile women, seeing the inclusion of these women as an “allusion to the Gentile mission” of Christ and the church.¹²⁹ France argues a similar point, writing that the “four ‘foreign’ women prepare the reader for the coming of non-Israelites to follow Israel’s Messiah.”¹³⁰ Robert Gundry agrees, suggesting that Matthew was “supplementing” the Jewish genealogy with a “Gentile element” to foreshadow the Great Commission at the end of the gospel.¹³¹ Thus the genealogy is important “in providing the vehicle for the initial presentation of Jesus as the fulfillment of the promises to Abraham and David” as well as foreshadowing Gentile inclusion in the mission of Jesus.¹³²

Hagner acknowledges that portions of the Gospel of Matthew strike an ethnocentric tone, specifically Jesus’ focus on the Jews in Matthew 10:5-6 and 15:24. Yet, other references to Gentiles offer a more universalistic view of the gospel (1:5; 2:1-12; 8:5-13; 12:21; 24:14).¹³³ While France notes the geographic and ethnic limitations of Jesus’ earthly ministry in Judea, there can be little doubt that Jesus’ own words after his ascension provide a worldwide scope for the continuing ministry of the apostles.¹³⁴ In the Great Commission, Jesus instructs his disciples to “Go...and make disciples of all nations...” (Matthew 28:19). France notes that, while some see the Great Commission as focusing on the Gentiles to the exclusion of the Jews, a better understanding would be that the scope of the mission is being augmented to include both Jews

129. Craig S. Keener, *A Commentary on the Gospel of Matthew*, (Grand Rapids, MI: Eerdmans, 1999), 80.

130. France, *The Gospel of Matthew*, 37.

131. Robert H. Gundry, *A Survey of the New Testament*, Fourth Edition, (Grand Rapids, MI: Zondervan, 2003), 170.

132. Hanger, *Matthew 1-13*, 12.

133. Hagner, *Matthew 1-13*, liv.

134. France, *The Gospel of Matthew*, 382.

and Gentiles.¹³⁵ Keener agrees, writing that the “Gentile mission extends the Jewish mission, not replaces it.”¹³⁶ Hagner concludes that the command to make disciples of all nations signifies the removal of any limitation of the gospel to the Jews.¹³⁷

The term *ethne* (nations) in the Great Commission is important. As with the discussion concerning “nations” in Genesis 12:3 above, the term *ethne* refers to “a body of persons united by kinship, culture, or common tradition” and can refer to nations, families, or people groups.¹³⁸ The term is used of people gathered in an “ethnographical sense” as opposed to other terms that could have been used to refer to national, political, or linguistic groups of people.¹³⁹ Therefore, the focus of the commission is not geographic or political, but ethnic. The command to disciple “all nations” can be understood as all ethnicities or people groups. Therefore, the Great Commission is an echo of the promise given to Abraham in Genesis 12:1-3 in which all families of the earth will be blessed.¹⁴⁰ From the opening genealogy to the closing commission, “Matthew enabled the church to hold on to its Jewish heritage while looking ahead to a gentile future.”¹⁴¹

135. France, *The Gospel of Matthew*, 1114.

136. Keener, *A Commentary on the Gospel of Matthew*, 719.

137. Donald A. Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33B, eds. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, (Nashville, TN: Thomas Nelson Publishers, 1995), 887.

138. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition, ed. Frederick William Danker, (Chicago, IL: The University of Chicago Press, 2000), 276.

139. Karl Ludwig Schmidt, “εθνος” in *Theological Dictionary of the New Testament*, vol. 2, ed. Gerhard Kittel, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1964), 369.

140. France, *The Gospel of Matthew*, 1114.

141. N.T. Wright and Michael F. Bird, *The New Testament in Its World*, (Grand Rapids, MI: Zondervan Academic, 2019), 579.

The Gospel of John

The fourth Gospel seeks to promote belief in the person and work of Jesus Christ, answering the question, “Who is Jesus?”¹⁴² Throughout the work, John unfolds the identity and mission of the incarnate Son through an “astonishing variety” of metaphors that communicate his mission.¹⁴³ At the fore, John the Baptist declares Jesus to be the “Lamb of God, who takes away the sin of the world” (John 1:29). This statement frames Jesus’ identity and mission in the context of the sacrificial system of the Old Testament (Leviticus 1:1-5:19). Note the scope of the declaration. Jesus is not only the lamb that takes away the sin of the nation of Israel, or simply the Jewish Messiah. The scope of his saving work is “the world.” The term *kosmos* (world) refers, not to a specific people, but to all humanity.¹⁴⁴ Throughout the Gospel of John, the term is used as the antithesis of believers, the arena in which the rebellion that began in Eden flourished. As such, the world refers to fallen creation that has yet to come to faith in Christ and encompasses the entire human race.¹⁴⁵

The *kosmos* (world) is seen as the object of God’s love in John 3:16, which Beasley-Murray describes as the “fundamental summary message of the gospel.”¹⁴⁶ That the first mention of love in the Gospel of John is directed toward “the world” is significant. J Ramsey Michaels explains that the “verb ‘to love’ (*agapan*) in this gospel implies not so much a feeling as a

142. Herman Ridderbos, *The Gospel According to John: A Theological Commentary*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 11.

143. George R. Beasley-Murray, *John*, Word Biblical Commentary, vol. 36, eds. David A. Hubbard and Glenn W. Barker, (Waco, TX: Word Books, 1987), lxxxi.

144. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 562.

145. Hermann Sasse, “κοσμος” in *Theological Dictionary of the New Testament*, vol. 3, ed. Gerhard Kittel, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1965), 889.

146. Beasley-Murray, *John*, 51.

conscious choice.”¹⁴⁷ Michaels continues, “nowhere else in John’s Gospel (or anywhere else in the New Testament!) is God explicitly said to ‘love’ the world.”¹⁴⁸ Here Ridderbos sees a “close connection” with the declaration of John the Baptist in John 1:29, writing, “the common component in the two pronouncements is that it is God who makes the all-embracing sacrifice for the world.”¹⁴⁹ John presents God as choosing to pursue the world in love, offering salvation through the incarnation and death of his Son.¹⁵⁰

God’s love for the world undergirds the ministry of Jesus in John’s Gospel. Jesus is identified as the “Lamb of God, who takes away the sin of the world” (John 1:29), the “Savior of the world” (John 4:42), and the “Light of the world” (John 8:12). The Pharisees jealously declare that the “whole world has gone after him” (John 12:19), which is immediately evidenced by the Greeks who approach Jesus’ disciples requesting an audience with him (John 12:21). Jesus himself declares that he has come to “save the world” (John 12:47). Taken together, John presents God’s love for the world in Christ as a given.¹⁵¹

Jesus and the Samaritan Woman

Jesus’ mission to the world moves beyond rhetoric in his encounter with the Samaritan woman in John 4. Beasley-Murray describes the enmity between the Jews and Samaritans as “deeply rooted, going back to the origins of the Samaritans as a mixed race, settled in the

147. J. Ramsey Michaels, *The Gospel of John*, The New International Commentary on the New Testament, ed. Gordon D. Fee, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2010), 202.

148. Michaels, *The Gospel of John*, 201.

149. Ridderbos, *The Gospel According to John*, 138.

150. Beasley-Murray, *John*, 51.

151. Michaels, *The Gospel of John*, 201.

northern kingdom by the king of Assyria (2 Kings 17:24-21).”¹⁵² Ridderbos uses similar wording when he writes that there was a “deep-rooted hostility and even contempt that the Jews felt for the Samaritan people,” an “attitude that the Samaritans reciprocated.”¹⁵³ Hays comments that the discord between the Jewish and Samaritan peoples of the first century had “an ethnic component as well as a religious one,” noting that the Jewish notion of religious and racial superiority “surfaces as a background for several New Testament texts.”¹⁵⁴

In introducing the story, John notes that Jesus “had to pass through Samaria” (John 4:4), which could refer to the fact that this was the fastest route from Judea to Galilee, but also hints at the fulfillment of a divine mission.¹⁵⁵ Therefore, this phrase could serve as a mere geographic aside, or a theological point of emphasis. Perhaps both are at work in the text. Ridderbos focuses on the geographic understanding while allowing for the deeper meaning to be present “tacitly.”¹⁵⁶ Michaels agrees with Ridderbos in focusing on the geographic meaning of the phrase, noting the description of Jesus’ travels from Judea to Galilee.¹⁵⁷ Whether Jesus had to pass through Samaria to fulfill his theological mission or not, Hays notes that it is significant that the “first cross-cultural evangelistic encounter was undertaken by the Lord himself” and sees this as a foreshadowing of the pattern for evangelism given to the apostles in Acts 1:8.¹⁵⁸ Michaels agrees that there is significance in the fact that Jesus begins his self-revelation to the world in

152. Beasley-Murray, *John*, 60.

153. Ridderbos, *The Gospel According to John*, 154.

154. Hays, *From Every People and Nation*, 146.

155. Beasley-Murray, *John*, 59.

156. Ridderbos, *The Gospel According to John*, 153.

157. Michaels, *The Gospel of John*, 235.

158. Hays, *From Every People and Nation*, 160.

John 4:1-12:50 “auspiciously among foreigners, revealing his identity to a woman in Samaria (4:26),” where “he is hailed as ‘the Savior of the world’ (4:42); but after this he meets nothing but rejection, whether in Jerusalem (chapters 5, 7-12) or in Galilee (chapter 6).”¹⁵⁹ Jesus is showing God’s love for the world in traveling to and ministering in Samaria.

That Jesus’ interaction with the Samaritan woman is incongruent with first century custom is seen in the response of the Samaritan woman to his request for a drink: “The Samaritan woman said to him, ‘How is it that you, a Jew, ask for a drink from me, a woman of Samaria?’ (For Jews has no dealings with Samaritans.)” (John 4:9). The acrimony between the two people groups is on display in her retort. Michaels explains that “have nothing to do with” could refer to general social dealings or ritual purity, writing that “Jesus is ‘a Jew,’ and if ‘Jews will have nothing to do with Samaritans,’ then he is in danger of violating Jewish custom.”¹⁶⁰ Despite this danger, Ridderbos writes that Jesus “makes no distinction. He does not hesitate, a Jewish man sitting thirsty by a well, to ask a Samaritan woman for the favor of a drink. It is as though he were oblivious of the boundaries and barriers that alienate and separate people from each other.”¹⁶¹ Given that it is almost certain that Jesus was not actually oblivious to these boundaries, his nonchalant interaction with the woman shows a willingness to intentionally ignore the boundaries and barriers between the two people groups. Ironically, Michaels notes, “only here in the whole New Testament...in the very act of doing what Jews do not normally do, is Jesus explicitly called ‘a Jew.’”¹⁶²

159. Michaels, *The Gospel of John*, 228-229.

160. Michaels, *The Gospel of John*, 239-240.

161. Ridderbos, *The Gospel According to John*, 154.

162. Michaels, *The Gospel of John*, 240.

The purpose of the racial label is to show the ethnic tension at play in the encounter. This tension is displayed further when the disciples return from their trip to find Jesus talking with the Samaritan woman. Ridderbos comments concerning the disciples' reaction, "They are clearly astonished to find Jesus thus engaged in conversation. The mere fact that he has been talking with a woman is bad enough, but how much more with a Samaritan woman!"¹⁶³ Jesus responds to their dismay by challenging them to lift up their eyes and "see that the fields are white with harvest" (John 4:35). As Jesus does often in the Gospel of John, he is using common terminology to communicate theological truth. Michaels explains that the "harvest' he has in mind is a harvest of souls, not of grain' and that its time has come."¹⁶⁴ Given the geographic and narrative context, one should understand that this harvest of souls is beginning with Samaritans. What follows Jesus' declaration is the statement from John that "many Samaritans from that town believed in him..." (John 4:39), and the Samaritans even declare that Jesus is "indeed the Savior of the world" (John 4:42). Concerning this verse, Michaels writes, "the universality is hard to miss. The Samaritan community speaks for all Gentiles, acknowledging Jesus as 'Savior' not simply of Samaritans in addition to Jews, but of the whole world."¹⁶⁵ Beasley-Murray comes to a similar conclusion, adding that "almost certainly, the Fourth Evangelist will have viewed this breaking down of walls between Jew and Samaritan as Luke viewed Philip's evangelism of Samaria: a major step in the Church's advance to mission to the world."¹⁶⁶ It is noteworthy that Jesus is only

163. Ridderbos, *The Gospel According to John*, 166.

164. Michaels, *The Gospel of John*, 262.

165. Michaels, *The Gospel of John*, 270.

166. Beasley-Murray, *John*, 66.

called “Savior” in John’s gospel, not by the covenant people of Israel, but by the ethnically mixed and socially rejected Samaritans.¹⁶⁷

One Shepherd, One Flock

The expansion of Jesus’ mission beyond the Jewish people is further foreshadowed in his statement in John 10:16, “And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.” In the context of John 10, Jesus is speaking about his role as the Good Shepherd of the sheep who come into the flock by the door of belief in him (John 10:1-18). Jesus is speaking to a Jewish audience and seems to be intentionally echoing Ezekiel 34, which pronounces judgement on the “shepherds” of Israel and promises that God himself would come and be their shepherd (Ezekiel 34:1-25).¹⁶⁸ But Jesus’ added words in verse 16 expand the initial scope of Ezekiel’s vision beyond the “fold” of Israel. The flock over which God, through Christ, will serve as shepherd includes sheep of other “folds.” Ridderbos comments that these other sheep “are from the Gentile world.”¹⁶⁹ Michaels agrees, noting that Jesus’ words point to believers beyond “Palestinian Judaism, and probably beyond Judaism itself to the Gentile world.”¹⁷⁰ Beasley-Murray concurs with this interpretation, adding, “In the Shepherd discourse of John 10, the saving activity of God takes place *through* his representative Jesus: in the Father’s name he cares for the sheep of Israel’s flock, he gathers the

167. Justo González, *The Story Luke Tells: Luke’s Unique Witness to the Gospel*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015), 61.

168. Beasley-Murray, *John*, 178.

169. Herman Ridderbos, *The Gospel According to John*, 363.

170. Michaels, *The Gospel of John*, 588.

sheep of the Gentile folds, and he lays down his life and takes it up again for the redemption of all mankind, that they all may become one flock under one Shepherd.”¹⁷¹

Jesus does not imply that he will shepherd two flocks, one of Jews and one of Gentiles. His teaching here indicates one flock will be made of the different people groups under one shepherd.¹⁷² Ridderbos explains that in Christ the Jewish sheep will be placed alongside of the Gentile sheep and they will “together, without distinction, form the one flock.”¹⁷³ Michaels agrees, explaining that it will be the sheep’s relationship to the shepherd, and not the “fold” of Judaism, that defines participation in the flock of God.¹⁷⁴ Ridderbos concludes, “The main thought here is that with the coming of the good Shepherd there will no longer be any scattered sheep of Israel... or any distinction among sheep from whatever ‘fold’ they may have come. The one flock will be as wide as the world.”¹⁷⁵ This idea is seen again in John 11:52, when the Gospel writer notes that Jesus would die, not just for the nation of Israel, but “also to gather into one the children of God who are scattered abroad,” and evidenced in John 12:21 when Greeks come to the disciples seeking an audience with Jesus.

171. Beasley-Murray, *John*, 179.

172. Geroe Eldon Ladd, *A Theology of the New Testament*, Revised Edition, ed. Donald A. Hagner, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993), 318.

173. Ridderbos, *The Gospel According to John*, 363.

174. Michaels, *The Gospel of John*, 589.

175. Ridderbos, *The Gospel According to John*, 363.

Oneness in the High Priestly Prayer

The theme of “oneness” continues in Jesus’ prayer in John 17:20-23.¹⁷⁶ After praying for the eleven disciples in the room, Jesus turns his attention to future disciples who would come to faith in him through the ministry of the church.¹⁷⁷ “I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me” (John 17:20-21). Ladd writes that the “burden of his prayer” is for the unity of future believers, evidenced by the three references to unity in John 17:21-23, and that the unity of believers is “analogous to the unity of the Son with the Father.”¹⁷⁸ Beasley-Murray agrees, writing, “the unity of Christian believers, for which prayer here is made, is...radical and fundamental: it is rooted in the being of God, revealed in Christ, and in the redemptive action of God in Christ. The prayer ‘that they may be *one*’ accordingly is defined as ‘that they made be in *us*.’”¹⁷⁹ Ridderbos concurs, noting that the “theme of this passage can only be ‘that they may all be one *in us*.’”¹⁸⁰

According to Jesus’ statement in John 17:21, the purpose of the unity for which he prays is “that the world may believe that you have sent me.” Thus, the witness of the church in the world is strengthened by believers walking together in Christian unity. The scope of this prayer incorporates all future believers, regardless of origin, ethnicity, or culture. Michaels notes that

176. Ridderbos, *The Gospel According to John*, 561.

177. Michaels, *The Gospel of John*, 874.

178. Ladd, *A Theology of the New Testament*, 319.

179. Beasley-Murray, *John*, 302.

180. Ridderbos, *The Gospel According to John*, 560.

“even though Jesus’ prayer is not for the world, the whole world is within his horizons. He views the unity of the disciples and their mission to the world as inseparable. His vision is that their unity with one another will send a message to the world that will bring people to faith in him and in the Father.”¹⁸¹ In this way, the unity of John 17 seems to echo the love of John 13, in which Jesus says, “By this all people will know that you are my disciples, if you have love for one another” (John 13:35). Beasley-Murray concludes, “The Church is to be the embodiment of the revelation and the redemption of Christ before the world, so that the world may not only *hear* that Jesus is the Christ, who has achieved redemption for all, but they may *see* that the redemptive revelation of the Christ has the power to transform fallen men and women into the likeness of God and to bring about the kind of community that the world needs.”¹⁸²

The Gospel of Luke

The New Testament presentation of the gospel of Christ for all people is further developed in the collective works of Luke. Taken together, the Gospel of Luke and the book of Acts take up more space in the New Testament than the work of any other writer.¹⁸³ More significantly, perhaps no gospel writer “includes aspects of race in the most central elements” of their theology than Luke does in Luke-Acts.¹⁸⁴ Bruce describes Luke as a “theologian of redemptive history,” moving the gospel story along from Judea to the ends of the earth (Acts 1:8).¹⁸⁵ Hays agrees, writing that Luke seeks to answer the question, “How did the hope of God

181. Michaels, *The Gospel of John*, 875.

182. Beasley-Murray, *John*, 303.

183. Justo González, *The Story Luke Tells*, vii.

184. Hays, *From Every People and Nation*, 157.

185. Bruce, *The New Testament Development of Old Testament Themes*, 38.

open up to include all races...?”¹⁸⁶ As historian, Luke takes great care to locate the gospel story within its “social, political, and religious context,” often referring to specific rulers and their tenures to date the events of his work.¹⁸⁷ As theologian, Luke is intentional in connecting the story of Jesus back to the Old Testament promises given to Abraham, with the patriarch’s name appearing twenty-two times in Luke-Acts.”¹⁸⁸ Hays sees these frequent references to Abraham as evidence that Luke “introduces his narrative as a continuation of the story rooted in the Abrahamic covenant.”¹⁸⁹ Kaiser agrees, noting that Luke “legitimizes the Gentile mission by appealing to the older Scriptures.”¹⁹⁰ By setting the story of Jesus against the background of the Old Testament and within the historical milieu of the first century, Luke emphasizes the present fulfillment of God’s plan through Christ and the early church.¹⁹¹ Justo González summarizes that for Luke, “the story of Jesus is the fulfillment of the long course of human history and of God’s dealings with humankind, a history reflected in the Old Testament.”¹⁹² Joel B. Green concludes that Luke, as redemptive historian, introduces the story of Jesus, not as a new beginning, but as a continuation of the redemptive story of God.¹⁹³

186. Hays, *From Every People and Nation*, 157.

187. González, *The Story Luke Tells*, 5.

188. Hays, *From Every People and Nation*, 161.

189. Hays, *From Every People and Nation*, 161.

190. Kaiser, *Mission in the Old Testament*, 76.

191. Alan J. Thompson, *The Acts of the Risen Lord Jesus: Luke’s Account of God’s Unfolding Plan*, New Studies in Biblical Theology, ed. D. A. Carson, (Downers Grove, IL: InterVarsity Press, 2011), 19.

192. Justo L. González, *Luke*, Belief: A Theological Commentary on the Bible, eds. Amy Plantinga Pauw and William C. Placher, (Louisville, KY: Westminster John Knox Press, 2010), 19.

193. Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament, ed. Gordon D. Fee, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 52.

The Birth Narrative

Like Matthew, Luke's Gospel begins with a description of the events surrounding the birth of Jesus Christ. While Luke's account does not repeat any episodes that were presented in Matthew and is more oriented to Mary's perspective, there is a similar emphasis on the fulfillment of Old Testament themes in the coming of Christ.¹⁹⁴ González notes that the birth narrative of John the Baptist "serves as a bridge between the story of Israel in Hebrew Scripture and the story of Jesus in Luke's Gospel."¹⁹⁵ This is seen in both the Magnificat (Song of Mary, Luke 1:46-55) and the Benedictus (Song of Zechariah, Luke 1:67-79), which point to Jesus as a fulfillment of the promise given to Abraham, with the later also connecting the birth of Jesus to promise given to David. Luke continues the theme of Old Testament fulfillment as Simeon declares Jesus to be "a light for revelation to the Gentiles, for glory...to Israel" (Luke 2:32), seemingly an echo of Isaiah 49:6.¹⁹⁶ Williamson notes that the combined birth stories of John the Baptist and Jesus are "saturated with the idea of Old Testament hopes being fulfilled."¹⁹⁷ John Nolland agrees, writing that Old Testament "allusion is pervasive in Luke 1 and 2."¹⁹⁸ González comes to a similar conclusion, writing that the birth narrative places the stories of John and Jesus "within the context of the entire history of God's actions among the people of Israel."¹⁹⁹

194. John Nolland, *Luke 1-9:20*, Word Biblical Commentary, vol. 35A, eds. David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1989), 22-23.

195. González, *Luke*, 19.

196. Nolland, *Luke 1-9:20*, 116.

197. Williamson, *Sealed with an Oath*, 183.

198. Nolland, *Luke 1-9:20*, 18.

199. González, *Luke*, 29.

Like Matthew, Luke presents a genealogy of Jesus Christ in Luke 3:23-38. Yet Luke's presentation differs from Matthew's in two primary ways. The first is that it begins with Jesus and works backwards and the second is that the genealogy extends past Abraham and continues to Adam. González argues that both these differences are meant to emphasize Jesus' connection with "Adam, Son of God" (Luke 3:38).²⁰⁰ He writes, "Luke's hearkening back to Adam allows him to do a...significant thing. When Matthew presents his genealogy, which ends with Abraham, he implies that Jesus is the culmination of the entire history of Israel, and the fulfillment of the promises made to Abraham. But Luke gives his history a much wider context by taking his genealogy all the way back to Adam. In doing so, Luke implies that the history of Jesus is the culmination not only of the history of Israel, but also of the entire history of humankind."²⁰¹ Nolland agrees, noting that Luke presents Jesus as taking "his place in the human family" in both "contrast and continuity" with Adam.²⁰² Likewise, Green sees the genealogy as Luke's way of solidifying Jesus' role as "God's redemptive agent" by showing that Jesus is both Son of Adam and Son of God.²⁰³ Irenaeus of Lyon points out that, in taking the genealogy back to Adam, Luke shows "that the Lord has joined in himself all nations and generations throughout the earth from Adam on, and all languages."²⁰⁴

200. González, *The Story Luke Tells*, 9.

201. González, *The Story Luke Tells*, 9-10.

202. Nolland, *Luke 1-9:20*, 174.

203. Green, *The Gospel of Luke*, 189.

204. Irenaeus of Lyon, *Against Heresies*, 3.22.

Luke 10

Perhaps no chapter in Luke displays a concern for all ethnicities more than chapter 10. This chapter begins with an occurrence that is unique to the third Gospel, the sending of the seventy-two disciples (Luke 10:1-20). Hays maintains that the seventy-two disciples correlate with the seventy-two nations listed in the Septuagint translation of Genesis 10, the table of nations.²⁰⁵ Green agrees, while also explaining that there is “no reason to expect that Jesus’ envoys participate at this juncture in a mission to the Gentiles. Nevertheless, in other ways Luke uses this scene to prepare for and anticipate a mission that is in the process of expanding beyond the land of the Jews.”²⁰⁶ Nolland also sees the connection between Luke 10 and Genesis 10, noting that Luke likely emphasizes the number seventy-two in connection with the mission of the disciples to “anticipate the later mission to all the nations on the earth.”²⁰⁷ This mission will find its fulfillment in the growth of the church in the book of Acts.

In addition to the allusion to the table of nations, Luke 10 also contains one of the better-known parables of Jesus: the parable of the good Samaritan (Luke 10:25-37). The historical animosity between the Jews and Samaritans has been discussed briefly above and the concept of the Samaritan person as a “socio-religious outcast” should be brought to remembrance in the discussion of this passage.²⁰⁸ Hays highlights the fact that the Samaritans are only mentioned twice outside of Luke-Acts (Matthew 10:5; John 4), but are mentioned in Luke’s writings six times, concluding, “Clearly for Luke the Samaritans play an important role in his theology,

205. Hays, *From Every People and Nation*, 168.

206. Green, *The Gospel of Luke*, 410-411.

207. John Nolland, *Luke 9:21-18:34*, Word Biblical Commentary, vol. 35B, eds. David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1993), 549.

208. Green, *The Gospel of Luke*, 431.

especially regarding the expansion of the gospel.”²⁰⁹ Jesus plays off the ethnic division in answering the lawyer’s question concerning who qualifies as a legitimate neighbor (Luke 10:29). Nolland points out that Leviticus 19:18 defines a neighbor as “one’s fellow Israelite” and in verse 34 the concept is expanded to include a “resident alien.”²¹⁰ He further explains that, given the political circumstances of the first century, most resident aliens were not viewed innocently, but as a constant reminder of the nation’s “hated state of foreign domination.”²¹¹ Jesus’ story combats this view, contrasting the neighborly action of a Samaritan in helping a needy Israelite against the apathetic piety of the Jewish religious leadership represented by the priest and the Levite.

González sees the parable of the good Samaritan as evidence of the “great reversal” theme that appears in the Gospel of Luke, in which religious and social status is turned “upside down” in the Kingdom of God.²¹² Green agrees, noting that in Jesus’ story, the “purity-holiness matrix has been capsized.”²¹³ Hays argues that, given the ethnic tension between the Jews and the Samaritans, Jesus is directly addressing ethnic issues in this parable.²¹⁴ Nolland concurs, commenting that “Jesus’ practice and teaching supported a total abolition of boundaries to love of neighbor.”²¹⁵ González concludes that the parable is not about simply “loving and serving

209. Hays, *From Every People and Nation*, 167.

210. Nolland, *Luke 9:21-18:14*, 584.

211. Nolland, *Luke 9:21-18:14*, 584.

212. González, *The Story that Luke Tells*, 29-44.

213. Green, *The Gospel of Luke*, 432.

214. Hays, *From Every People and Nation*, 168.

215. Nolland, *Luke 9:21-18:14*, 584.

those who are near us...but also of drawing near to those who for whatever reason- racial, ethnic, theological, political- may seem alien to us.”²¹⁶

The Great Commission in Luke

Jesus’ final words in the Gospel of Luke further support the idea that the boundaries of God’s love are not limited to the Jewish people. In what amounts to a Great Commission statement, Jesus asks, “Is it not written...that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning at Jerusalem?” (Luke 24:47). Green sees in this verse a connection point for the seemingly individual stories of Israel, Jesus Christ, and the Spirit empowered church.²¹⁷ No longer will the gospel message be limited to the ethnic and geographic boundaries of the nation of Israel. These verses foreshadow the coming inclusion of the Gentiles through gospel preaching, which will be the focus of the book of Acts.²¹⁸ “This text, coming at the end of Luke...anticipates the narrative in Acts, where the gospel does indeed go out to all nations.”²¹⁹

The Book of Acts

The book of Acts tells the story of the church as it expanded from a localized Jewish sect to a movement encompassing much of the Roman Empire. Without this work, one could hardly explain how Jesus’ small band of disciples took the gospel from Jerusalem and delivered it

216. González, *Luke*, 140.

217. Green, *The Gospel of Luke*, 855.

218. Nolland, *Luke 18:35-24:53*, 1221.

219. Hays, *From Every People and Nation*, 162.

around the known world. Likewise, one would not know the origin of Paul the apostle or understand the connection between the gospel accounts and the epistles. As such, F.F. Bruce asserts that “Acts played an indispensable part in relating the two collections to each other.”²²⁰ As noted above, Luke presents the gospel as an outworking of God’s purpose for Israel, the “proper fulfillment of Israel’s religion.”²²¹ This is seen in the lengthy sermons of Stephen (Acts 7) and Paul (Acts 13), which both rely heavily on the Old Testament story as the foundation for the work of God in Christ.²²² While the Old Testament story of Israel is emphasized in Acts, the inclusion of the Gentiles as the culmination of that story becomes one of the most prominent themes in the work.²²³ Throughout Acts, the theme of international blessing through the gospel of Christ advances with more intensity than in any other portion of Scripture.²²⁴

Throughout Luke’s account there is tension as the Jews struggle to accept Jesus as Messiah and grow violently frustrated as their Gentile neighbors are converted.²²⁵ This leads to clashes of religious culture from both inside and outside of the growing movement.²²⁶ Therefore, Acts has value for understanding the multi-ethnic call of the New Testament church. It is both descriptive in that it demonstrates how the early church wrestles with the inclusion of Gentiles in the faith, and prescriptive in that its principles can be applied to multi-ethnic ministry today.

220. F.F. Bruce, *The Book of the Acts*, Revised Edition, The New International Commentary on the New Testament, ed. Gordon D. Fee, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988), 3.

221. Bruce, *The Book of the Acts*, 10.

222. Thompson, *The Acts of the Risen Lord Jesus*, 21.

223. Kaiser, *Mission in the Old Testament*, 75.

224. Hays, *From Every People and Nation*, 163.

225. Bruce, *The Book of the Acts*, 9.

226. Justo González, *Acts: The Gospel of the Spirit*, (Maryknoll, NY: Orbis Books, 2001), 7.

The international focus of Acts is evident in the opening narrative of the work. After Jesus' resurrection and forty-day stay among the disciples, his followers ask him a question concerning his plan for the kingdom of God and the nation of Israel. Their question appears in Acts 1:6, "Lord, will you at this time restore the kingdom to Israel?" This question reveals the assumption that the coming kingdom would result in the "restoration of Israel's national independence," but Jesus' response shows that the scope of the kingdom of God is greater than national Israel.²²⁷ After admonishing the disciples for asking about the timing of such things, which is the sole purview of the Father, Jesus replies, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). Thompson notes that Jesus' response affirms that God's promises of restoration are indeed about to be fulfilled.²²⁸ Yet Jesus' response also echoes Isaiah 49:6, indicating that the coming restoration will include Gentiles. Therefore, in his reply, Jesus is both affirming that the kingdom is going to be restored and denying the disciples limited focus on the nation of Israel.²²⁹

Bruce suggests that, as Jesus refers to the power of the Holy Spirit that is to come to the disciples, he is playing on words. The disciples' question focused on political power. Jesus' answer concerned spiritual, heavenly power. Instead of a physical theocracy limited to the nation of Israel, the kingdom was to be a spiritual reality proclaimed throughout the earth by the Spirit empowered church.²³⁰ González notes that the risen Lord's point is clear, writing, "the reign of

227. Bruce, *The Book of the Acts*, 35.

228. Thompson, *The Acts of the Risen Lord Jesus*, 107.

229. González, *Acts*, 19-20.

230. Bruce, *The Book of the Acts*, 36.

God is much wider than they themselves thought or expected.”²³¹ Hays points to the importance of Jesus’ response, writing that it “denotes both geographical and ethnical universalism for the destination of the gospel.”²³² French Arrington agrees, commenting that “the mission of the disciples was without geographical limitations: beginning in Jerusalem ‘to the ends of the earth.’”²³³ Acts 1:8 serves an important role in marking the thematic focus of the book, serving as a “programmatic introduction to the way the narrative of Acts unfolds.”²³⁴ It is prophetic, foreshadowing the multi-ethnic growth of the early church.²³⁵

The Day of Pentecost

To accomplish the mission and take the gospel message “to the ends of the earth,” Jesus promised the empowering of the Holy Spirit. That the Pentecost event depicted in Acts 2 is connected to the global mission of God is supported by three primary details: The timing of the event, the speaking in international languages, and the presence of international “devout men” to hear and respond to the languages spoken by the Spirit empowered disciples.

The Old Testament feast of Pentecost was instituted as a celebration of the harvest (Leviticus 23:15-21).²³⁶ Against this background, one could understand the coming of the Spirit at Pentecost as a signal that the harvest of which Jesus spoke had arrived. Peter’s correlation of

231. González, *Acts*, 20.

232. Hays, *From Every People and Nation*, 163.

233. French L. Arrington, *The Acts of the Apostles: Introduction, Translation, and Commentary*, (Cleveland, TN: Pathway Press, 1998), 10.

234. Thompson, *The Acts of the Risen Lord Jesus*, 103.

235. Arrington, *The Acts of the Apostles*, 9.

236. González, *Acts*, 33.

the Pentecost event with the last days as prophesied by Joel confirms that the event is to be interpreted as the inauguration of the latter-day harvest (Acts 2:16-21). The Spirit will be poured out “on all flesh” and “everyone who calls on the name of the Lord shall be saved.” Pentecost signals the harvest has come, and the “reign of God is moving forward.”²³⁷

The coming of the Spirit to empower the church in its international mission is evidenced by the occurrence of glossolalia, or speaking in tongues (Acts 2:4). Hays notes that a connection between the Pentecost event and the tower of Babel episode appears to be “quite plausible,” citing numerous scholars that argue that Luke is “presenting the Pentecost event as a reversal of the tower of Babel.”²³⁸ Arrington agrees, writing that “Pentecost has been interpreted to be an effective reversal” of Babel, evidenced by the various people groups hearing their own language.”²³⁹ González takes a different approach. While he acknowledges the connection between Acts 2 and Genesis 11, he sees Pentecost as more of a “second Babel” in which God again produces a multitude of languages.²⁴⁰ The difference is that this time God is acting redemptively, seeking to bless the nations through the message of the gospel in their own language. González proposes significant implications of the translation of the gospel into many languages by the Holy Spirit. Rather than enabling all the hearers to receive the gospel in the same language, the Spirit enabled the disciples to adapt to the various languages of those present.²⁴¹ He interprets this prescriptively, concluding that the approach of the Christian church

237. González, *Acts*, 41.

238. Hays, *From Every People and Nation*, 165.

239. Arrington, *The Acts of the Apostles*, 20.

240. González, *Acts*, 39.

241. González, *Acts*, 39.

should be to adapt to the various cultures she is trying to reach. Whatever the connection to Babel, Bruce clarifies the main point: “The range of the languages in which these were proclaimed suggests that Luke thought of the coming of the Spirit more particularly as a preparation for the worldwide proclamation of the gospel.”²⁴²

The international languages inspired by the Holy Spirit fell on the ears of an international audience. Luke painstakingly lists the various nations present at the Pentecost event (Acts 2:9-11), to the point that it could be said, “everyone associated with Israel from the four corners of the earth is here.”²⁴³ González agrees, asserting, “What Luke wants to stress is that they come from all the known world, even from Parthia, far beyond the limits of the Roman Empire.”²⁴⁴ Bruce notes that the phrase “devout men” used to refer to those who were in Jerusalem that day could refer to ethnic Jews or Gentile proselytes who were on a pilgrimage to the city, representing the lands from which they came (Acts 2:5).²⁴⁵ Arrington summarizes the importance of this audience, writing, “The presence of Jews from several countries held strong universal significance. Empowered by the Spirit, the church was to carry the gospel to all nations. The mission of the church required that the message of Jesus be preached in many languages and dialects.”²⁴⁶ Hays agrees, interpreting the listing of the nations as symbolic of the transcending power of the Spirit to cross “racial, national, and linguistic barriers” as well as alluding back to the Abrahamic promise.²⁴⁷ John Stott comments on the significance of Acts 2 for the multi-

242. Bruce, *The Book of the Acts*, 53.

243. Thompson, *The Acts of the Risen Lord Jesus*, 110.

244. González, *Acts*, 36.

245. Bruce, *The Book of the Acts*, 53-58.

246. Arrington, *The Acts of the Apostles*, 24.

247. Hays, *From Every People and Nation*, 164.

ethnic mission of the church, writing, “Nothing could have demonstrated more clearly than this the multiracial, multinational, multilingual nature of the Kingdom of Christ,” seeing the Pentecost event as looking back to Genesis 10-12 and forward to Revelation 7:9.²⁴⁸

Cultural Conflict and The Appointment of New Leadership

One of the first examples of cultural conflict in the early church occurs in Acts 6, in which there is a complaint that the Hellenistic Jews (those who speak Greek and are likely transplants from outside of Palestine) are not receiving the same treatment as the Palestinian Jews (those who are from Palestine, likely speak Hebrew and follow the Jewish traditions more closely).²⁴⁹ Bruce notes that, while both groups are ethnic Jews, there are “several minor social and cultural differences between the two groups.”²⁵⁰ While Arrington acknowledges the linguistic, social, and theological differences between the two groups, he suggests that the mistreatment of the Hellenistic widows is an administrative oversight and not the result of intentional discrimination.²⁵¹

Perhaps one cannot conclude whether the neglect of the Hellenistic widows is innocent or not, but the twelve apostles respond quickly to the problem. They propose a solution: the appointment of administrators to attend to the needs of the community. While the requirements for these new leaders are only that they have a good reputation, filled with the Spirit and with wisdom, the church chooses twelve men who all have Greek names. Bruce suggests that the

248. John Stott, *The Spirit, the Church, and the World: The Message of Acts*, (Downers Grove, IL: InterVarsity Press, 1990), 68.

249. Arrington, *The Acts of the Apostles*, 65.

250. Bruce, *The Book of the Acts*, 120.

251. Arrington, *The Acts of the Apostles*, 66.

Greek names point to their identity as Hellenistic Jews, and he supposes them to be “recognized leaders of the Hellenists in the church.”²⁵² Arrington tentatively agrees, noting that these men would have been Greek speaking Jews who could best meet the needs of the Greek speaking congregants.²⁵³ González highlights that one of the seven, Nicolaus, was “a proselyte of Antioch,” meaning that he was likely not an ethnic Jew at all.²⁵⁴

Bruce notes that the appointment of Hellenists as leaders in the early church signals “a new and momentous advance in the life of the new community.”²⁵⁵ González agrees, arguing that the appointment of Hellenistic leaders to correct the injustices experienced by the Hellenistic widows in the church is instructive for the church today. Rather than allowing the needs of the minority group (the Hellenists) to be dominated by the majority group (the Hebrews), the disciples were intentional in ensuring the fair treatment of both parties. And rather than appointing one or two “symbolic” Greek speaking Jews to the new team of administrators, the church appointed an entire team from the minority ranks.²⁵⁶ He continues, adding that the Hellenistic leaders represent a breaking out of the assumption that leadership in the church was limited to Hebrews, which “would serve as a bridge for the mission to the Gentiles.”²⁵⁷

252. Bruce, *The Book of the Acts*, 121.

253. Arrington, *The Acts of the Apostles*, 66.

254. González, *Acts*, 90.

255. Bruce, *The Book of the Acts*, 119.

256. González, *Acts*, 92.

257. González, *Acts*, 93-94.

The Revival in Samaria

The narrative of Acts progresses with the movement set forth in Acts 1:8, with Acts chapters 1-7 focusing on the church at Jerusalem.²⁵⁸ Beginning with Acts 8 and the persecution arising after the death of Stephen, the focus shifts to Samaria and towards the ends of the earth. While many believers who were dispersed because of the persecution of the church carried the gospel with them into foreign lands, Luke focuses on the story of Philip as illustrative of the expansion of the gospel during this season.²⁵⁹ Bruce notes that, given the ethnic, social, and religious tension between the Jews and the Samaritans, Philip's action in preaching in the region of Samaria was a "bold move" and significant for the expansion of the gospel.²⁶⁰ Hays agrees, writing, "Sociologically and missiologically, Philip's action was extremely profound, for he was able to put aside the generations of prejudice and hate that were an integral part of his own culture."²⁶¹ Arrington adds that Philip, as a Hellenist, "was probably more open to the people there than a person with a strict Jewish background."²⁶²

Given the history of the relations between the Samaritans and Palestinian Jews, the former group was considered by the later to be outside of the covenant people and, as a mixed breed, akin to Gentiles.²⁶³ Therefore, like the promotion of Hellenistic Jewish leaders in the church in Acts 6, the evangelization of the Samaritans in Acts 8 is a step toward the inclusion of

258. Thompson, *The Acts of the Risen Lord Jesus*, 112.

259. González, *Acts*, 106.

260. Bruce, *The Book of the Acts*, 164.

261. Hays, *From Every People and Nation*, 164.

262. Arrington, *The Acts of the Apostles*, 88.

263. Thompson, *The Acts of the Risen Lord Jesus*, 112.

Gentiles in the early church. This step had been initiated by Jesus himself in the events of John 4, but now finds further fulfillment in the ministry of Philip. Arrington summarizes, “The true significance of preaching the good news in Samaria did not lie in its numerical success, but in the fact that it was a step in the church’s commitment to the Gentile mission.”²⁶⁴

Questions have been raised as to the purpose of Peter and John’s subsequent visit to the Samaritan people and the ensuing baptism of the Holy Spirit experienced by the Samaritans during their visit (Acts 8:14-17). While some have argued that there was a need for the apostles to perform a “rite of confirmation” of sorts, there seems to be little evidence that this was a requirement in future missions to the Gentiles.²⁶⁵ Rather, Bruce sees the visit by Peter and John as serving a conciliatory purpose. Given the historic enmity between the two people groups, he argues that the apostles’ visit and the laying on of hands show the acceptance of the Samaritans into the fellowship of the church.²⁶⁶ That the Spirit fell on these believers, as at Pentecost, was confirmation enough.

The Ethiopian Eunuch

Following his campaign to the Samaritans, Philip was instructed by an angel of the Lord to travel southward, and through his obedience he encounters an “Ethiopian Eunuch” (Acts 8:26-39). Arrington notes that the Ethiopian Eunuch was likely a “God-fearing Gentile,” a designation for one who might attend Jewish Synagogues and read the Old Testament, but stop short of fully embracing Judaism.²⁶⁷ Hays explains the man’s ethnic heritage as a black African, noting that the

264. Arrington, *The Acts of the Apostles*, 87.

265. Bruce, *The Book of the Acts*, 169.

266. Bruce, *The Book of the Acts*, 170.

267. Arrington, *The Acts of the Apostles*, 91.

term “Ethiopian” often referred to anything south of Egypt generally and Cush specifically.²⁶⁸ Thompson emphasizes the man’s status as a eunuch, noting that the text mentions this fact five times.²⁶⁹ While a Gentile could convert to Judaism, those who were physically eunuchs could not enjoy “full membership in Israel” according to Deuteronomy 23:1.²⁷⁰ These details are important, as this man’s ethnicity and deformity would have created barriers for his participation in the people of God. However, in the spirit of Isaiah 56:1-8, which refers to the coming inclusion of both foreigners and eunuchs, this narrative shows that the Spirit empowered proclamation of the gospel of Jesus transcends such barriers. The Eunuch’s question in Acts 8:37 highlights the point when he asks, “What prevents me from being baptized?” The answer is unspoken, but the fact that the chariot is stopped, and the Ethiopian is baptized by Philip communicates clearly. Nothing, including ethnicity or physical limitations, should stop a person who has received the gospel by faith from being baptized. Hence Philip acquiesces to the man’s request for baptism, being sure of his faith.²⁷¹

Here we see the first fruits of fulfillment of the Gentile mission in Acts, several chapters before Peter is compelled to visit Cornelius’ house, and a foreshadowing of what is to come more fully throughout the rest of the work.²⁷² While the focus on this passage is usually (and rightfully) on the eunuch, González points out that we should not overlook the identity of Philip as a Hellenistic Jew in the early church. Given his status as an outsider of sorts, González argues

268. Hays, *From Every People and Nation*, 172.

269. Thompson, *The Acts of the Risen Lord Jesus*, 117.

270. Hays, *From Every People and Nation*, 173.

271. Bruce, *The Book of the Acts*, 178.

272. González, *Acts*, 116-117.

that he was more open to the acceptance of the eunuch despite his ethnic and physical condition.²⁷³ That this meeting is no mere coincidence is evidenced by the fact that the Spirit orchestrates the encounter, and the result is that the first “foreigner” in Acts to be converted to the Christian faith is an African.²⁷⁴ The intentionality of the Spirit’s work here is reinforced when, after they come up out of the water, the Spirit “carried Philip away, and the eunuch saw him no more” (Acts 8:39).

Peter’s Journey to Cornelius’ House

Acts 10 continues the pattern of gospel expansion that has been developing throughout the narrative. As Bruce notes, “the range of the apostolic message has been steadily broadened” in the book of Acts up to this point.²⁷⁵ We have already seen that the scope of the gospel has grown from Jerusalem to Samaria, and Philip’s encounter with the Ethiopian foreshadows the coming expansion to the ends of the earth. It is Acts 10 and 11, González argues, that form the “critical point” in the development of Luke’s history of the young church and serve an important role in solidifying the “fundamental thesis” of his work: the inclusion of the Gentiles in the people of God through the gospel of Christ.²⁷⁶ Arrington agrees, referring to this section as “crucial to the plan and purpose of Acts.”²⁷⁷

273. González, *Acts*, 118-119.

274. Hays, *From Every People and Nation*, 175-176.

275. Bruce, *The Book of the Acts*, 201.

276. González, *Acts*, 130.

277. Arrington, *The Acts of the Apostles*, 108.

This important portion of Acts begins with two preparatory visions.²⁷⁸ The first comes from an angel of God to a Roman centurion living in the city of Caesarea named Cornelius (Acts 10:1-8). He is noted to be a “devout man,” a Gentile who worships God, but has not fully converted to Judaism.²⁷⁹ Cornelius is told that his prayers have been heard and his sacrifices accepted, and he is instructed to send messengers to the city of Joppa to retrieve Simon Peter and bring him back to Caesarea (Acts 10:4-6). Cornelius is not immediately told what the purpose of Peter’s visit will be, and the journey is not without potential controversy. Bruce notes the possibility that Peter would reject Cornelius’ request, writing that “even a moderately orthodox Jew would not willingly enter the dwelling of a Gentile, God-fearer though he might be.”²⁸⁰

While the messengers approach the city of Joppa, the story turns to Peter who is on the roof of the house praying (Acts 10:9).²⁸¹ In prayer, Peter enters a trance and sees a vision of animals being lowered from heaven, those that would be considered ceremonially clean and unclean. A voice accompanies the vision, instructing Peter to “kill and eat” the animals that he sees (Acts 10:13). Peter objects, noting that he has never partaken of anything that is unclean (Acts 10:14). The voice in the vision rebuffs Peter’s response, “What God has made clean, do not call common” (Acts 10:15). This dialogue occurs three times before Peter’s vision concludes, and he emerges “inwardly perplexed” regarding the meaning of the vision (Acts 10:17). While

278. Bruce, *The Book of the Acts*, 202.

279. González, *Acts*, 130.

280. Bruce, *The Book of the Acts*, 205.

281. González sees an allusion here to the story of Jonah, in which Jonah goes to Joppa to avoid God’s call for him to go to the Gentiles of Assyria (Jonah 1:3). He reminds us that Peter is “Simon, son of Jonah” (Matthew 16:17). Unlike the Old Testament prophet, Peter will acquiesce to the Spirit’s leading to evangelize the Gentiles. González, *Acts*, 132.

Peter is pondering the meaning of his experience, the messengers from Cornelius arrive and the Spirit instructs Peter to go with them (Acts 10:19-20).

Arriving at Cornelius's house, Peter acknowledges the tension of the moment, declaring, "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation" (Acts 10:28a), indicating that he is aware of the "ancestral conscious" he has inherited as a Jew.²⁸² He continues, "But God has shown me that I should not call any person common or unclean" (Acts 10:28b). This statement provides the interpretation of the vision Peter received while in Joppa. As Bruce explains, "The divine cleansing of food in the vision is a parable of the divine cleansing of human beings in the incident to which the vision leads up."²⁸³ At some point on the journey from Joppa to Caesarea, Peter has come to terms with God's message, as evidenced by his statement here and in 10:28. After hearing the story of Cornelius' vision, Peter declares, "Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (Acts 10:34). Bruce comments, "The first words that Peter spoke were words of the weightiest import, sweeping away the racial and religious prejudices of centuries."²⁸⁴ Arrington agrees, summarizing Peter's point: "God does not unjustly discriminate."²⁸⁵ Bruce calls this a "revolutionary revelation."²⁸⁶

While Peter was still speaking to the gathered Gentiles in Caesarea, the "Holy Spirit fell on all who heard the word" (Acts 10:44). To the Jews who accompanied Peter on this mission,

282. Bruce, *The Book of the Acts*, 205.

283. Bruce, *The Book of the Acts*, 206.

284. Bruce, *The Book of the Acts*, 211.

285. Arrington, *The Acts of the Apostles*, 112.

286. Bruce, *The Book of the Acts*, 212.

this was an astonishing turn of events, for it is likely that they did not believe it was possible for the Holy Spirit to fall on Gentiles as at Pentecost.²⁸⁷ After witnessing the Gentiles speaking in tongues and praising God, Peter declares, “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” (Acts 10:47). The tone of this question is like that of the Ethiopian two chapters earlier, “What prevents me from being baptized?” (Acts 8:37). The point here in Acts 10 is the same: nothing and no one should withhold baptism from these Gentile believers who were experiencing the blessings of Pentecost.

The coming of the Spirit, evidenced by outward manifestations of speaking in tongues and praising God, was confirmation that God was at work among the Gentiles, just as he was among the Jews and the Samaritans in Acts 2 and 8.²⁸⁸ Peter’s lesson from this event was not limited to the inclusion of the Gentiles in the mission of God: they were also granted access to the same Spirit and gifts that fell in Jerusalem at Pentecost.²⁸⁹ As the apostle Paul would later write, “For in one Spirit we were all baptized into one body- Jews or Greeks, slaves or free- and were all made to drink of one Spirit” (1 Corinthians 12:13). Gonzalez notes that, while this episode is generally considered to be about Cornelius’ conversion, “it is just as much the conversion of Peter himself.”²⁹⁰ Timothy Tennent summarizes the situation well, “When Peter brought the gospel to Cornelius’s household, there is no doubt that Cornelius was transformed,

287. González, *Acts*, 133.

288. Bruce, *The Book of the Acts*, 217.

289. Arrington, *The Acts of the Apostles*, 113.

290. González, *Acts*, 134.

but so was the apostle Peter as he went away with some of his theological categories shaken; but in the process he became a more globally minded Christian.”²⁹¹

Upon returning to Jerusalem, the Jews challenge Peter’s visit to Cornelius’ home. Arrington notes that it is Peter’s social interaction with the Gentiles, and not his preaching, that is called into question.²⁹² González wonders if this is the first reference to a “party within the Church that formed as a reaction to the growing openness toward Gentiles” that would later become the Judaizers.”²⁹³ The English Standard Version seems to take this view, referring to these Jews as the “circumcision party.” Bruce suggests that this episode created a long-lasting rift between Peter and the strict Jews at Jerusalem, supposing this as a reason for the Jews to consider James, and not Peter, as the leader of the church in Jerusalem.²⁹⁴ Perhaps this line of thinking is overly speculative based on the tone of the text. Yes, Peter is challenged. But once he explains the vision he received and the infilling of the Holy Spirit experienced by the Gentiles, the Jerusalem Jews accept the validity of the Gentile inclusion and glorified God (Acts 11:18). Still, the narrative will show that this is not the end of the tension within the church over the question of Gentile inclusion.

One should not overlook the role of the Spirit in Peter’s visit to Cornelius, or the implications thereof. God spoke through an angel, a vision, and the Spirit to the two men and the Spirit interrupted Peter’s preaching to call on the Gentile believers. As with Philip’s encounter with the Ethiopian Eunuch earlier in the narrative, the Spirit is superintending the outreach to the

291. Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology*, (Grand Rapids, MI: Zondervan, 2007), xxi.

292. Arrington, *The Acts of the Apostles*, 116.

293. González, *Acts*, 133-134.

294. Bruce, *The Book of the Acts*, 223.

Gentiles. As Thompson notes, it is the Spirit of God who is the main actor in the story of Acts.²⁹⁵ Arrington agrees, seeing the “prayers, visions, angels, and the ministry of the Spirit” as evidence that these events were orchestrated by God himself.²⁹⁶ Thompson concludes that the focus of this passage is that a “salvation-historical shift” has occurred by the “sovereign initiative of God.”²⁹⁷ Peter understood this, explaining to the Jews, “If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, *who was I that I could stand in God’s way*” (Acts 11:17).

The Church at Antioch

As the remainder of Acts 11 unfolds, Arrington notes that “the march of the gospel did not stop in Samaria and Caesarea.”²⁹⁸ The dispersion that results from Stephen’s execution sends Christians throughout the surrounding geographic areas. One such area where they land is Antioch of the Orontes, the third largest city in the Graeco-Roman world beside Rome and Alexandria.²⁹⁹ Upon arriving, the displaced believers begin sharing their faith with other Jews (Acts 11:19). Luke notes that additional believers from Cyprus and Cyrene arrive later and do not limit their preaching to the Jews only, but also preach to the Gentiles in the city (Acts 11:20). Luke lets the reader know that God blessed their evangelism, noting, “the hand of the Lord was with them, and a great number who believed turned to the Lord” (Acts 11:21). So great is the

295. Thompson, *The Acts of the Risen Lord Jesus*, 29.

296. Arrington, *The Acts of the Apostles*, 108.

297. Thompson, *The Acts of the Risen Lord Jesus*, 182.

298. Arrington, *The Acts of the Apostles*, 120.

299. Bruce, *The Book of the Acts*, 224.

response of the Gentiles in Antioch that the Jerusalem church receives word of the movement and sends Barnabas to Antioch to oversee the establishment of the church there.

González concedes that it might initially seem odd that Luke would provide the details of the founding of a church that is so far away from Jerusalem, the “center” of the Christian movement up to this point. But as the reader will find out, there will be a shift away from Jerusalem and a focus on the missionary efforts of the church at Antioch for much of the remaining portion of Acts.³⁰⁰ While the gospel had been making progress among peoples outside of ethnic Israel, as evidenced by Philip’s ministry among the Samaritans and Peter’s visit to Cornelius’ house, Bruce notes that the “scale of Gentile evangelization in Antioch was something entirely new.”³⁰¹ González agrees, noting that Antioch would become foundational for establishing the “fundamental characteristics of the Gentile Church.”³⁰² While Jerusalem was home to the apostles, Antioch became a “base for missionary operations” as the Christian movement began to spread around the Roman Empire.³⁰³ Tennent refers to the founding of the church at Antioch as the “most important missiological moment of the New Testament”³⁰⁴

Acts 13 later notes that the leadership of this influential Gentile church reflects the multi-ethnic characteristic of its membership, with Barnabas (a Jew) being listed with four other men. Simeon is noted for his dark complexion, Lucius is said to be from Cyrene in north Africa and Manean is a Greek, labelled as a childhood friend of Herod Antipas (Acts 13:1).³⁰⁵ Indeed, it

300. González, *Acts*, 141.

301. Bruce, *The Book of the Acts*, 226.

302. González, *Acts*, 139.

303. Arrington, *The Acts of the Apostles*, 120.

304. Tennent, *Theology in the Context of World Christianity*, 3.

305. Bruce, *The Book of the Acts*, 244-245.

may have been the multi-ethnic nature of the church that necessitates a new name for the body, as Antioch was the first place in which believers are referred to as Christians.³⁰⁶ The final leader listed in Acts 13:1 is Saul of Tarsus, who will become perhaps the greatest missionary and theologian of the New Testament church.³⁰⁷

Paul's Ministry to the Gentiles

Situated between the ministry of Philip in Acts 8 and Peter's mission to Cornelius in Acts 10 is the unexpected conversion of Saul of Tarsus in Acts 9. Thus, Paul's conversion falls during "various parallel events" that were expanding the mission of God to the Gentiles.³⁰⁸ The reader first encounters Saul during the execution of Stephen and is later told that he was "ravaging the church" and imprisoning believers for their faith in Christ (Acts 8:1-3). We pick up this story at the beginning of Acts 9, where his zeal to persecute the young church leads him beyond Jerusalem toward Damascus. While enroute to continue his harassment of the flock, Jesus himself appears to Saul and rebukes him for his persecution. Saul is left stunned and blind, having to be led by hand into the city. Meanwhile, the Lord appears to a disciple named Ananias, telling him to visit Saul and pray for him. After some objection, Ananias is pressed by the Lord to visit Paul: "Go, for he is a chosen instrument of mine *to carry my name before the Gentiles and kings and the children of Israel*" (Acts 9:15). Bruce notes that these words indicate that Paul would "spread the good news in Jesus' name more widely than anyone else" in the New

306. González, *Acts*, 138.

307. Tennent, *Theology in the Context of World Christianity*, xvii.

308. González, *Acts*, 137.

Testament, but also emphasizes that Paul's ministry to the Gentiles did not exclude his preaching to the Jews as well.³⁰⁹

After his conversion, Saul engages in a brief season of preaching at Damascus and Jerusalem (Acts 9:20-31). In both locations, the Jews plot to kill him and he flees. Following these first attempts to preach Jesus, Saul fled to Arabia for a season.³¹⁰ At some point, Paul returns to Tarsus, which is where Barnabas goes to search for him to recruit him as a leader in the newly founded Gentile church at Antioch (Acts 11:25).

González notes a shift in the narrative of Acts after the listing of the multi-ethnic leadership of Antioch in Acts 13:1, commenting that Peter and the twelve “practically disappear from the narrative” while Paul “becomes increasingly important.”³¹¹ After a period of ministry together in Antioch, Barnabas and Paul are called by the Spirit for a unique work, likely through a prophetic utterance.³¹² Acts 13:2 tells that, “While they were worshipping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’” González points out that the form of the Greek participle used to describe the Spirit's communication is meant to show a sense of urgency. He continues that while it is clear that the Spirit is calling them to a unique ministry, the fullness of that ministry is not explicitly stated here.³¹³ Perhaps the ministry to which they have been called could be understood as an advancement of the ministry model founded at Antioch in fulfillment of Jesus' words that Paul

309. Bruce, *The Book of the Acts*, 187.

310. The biblical region of Arabia differs from the current country of Saudi Arabia, encompassing modern day Jordan.

311. González, *Acts*, 151.

312. Bruce, *The Book of the Acts*, 245.

313. González, *Acts*, 153.

would carry his name before the Gentiles (Acts 9:15). What is clear is that the Spirit is the one calling and sending Paul and Barnabas to this ministry.³¹⁴ As with Peter and Philip before him, Paul's movements would continue to be superintend by the Spirit through dreams, visions, and prophetic utterances throughout the remainder of his ministry (Acts 16:9; 18:9-10; 21:1-6; 22:17). The church, by the laying on of hands, affirms the call of the Spirit and joins in fellowship with Paul and Barnabas as they move forward into this new missionary work.³¹⁵

There may be some confusion with Luke's reference to Saul of Tarsus as "Paul" throughout the remainder of the work. Some have mistakenly associated the change in name with Saul's conversion in Acts 9, but Bruce clarifies that, as a Roman Citizen, Paul would have had three names.³¹⁶ Luke seems to be employing the name "Saul" when the apostle is among Jews and the Roman name "Paul" when he is working among the Gentiles. Therefore, Luke uses the Jewish name until the beginning of the Gentile mission in Acts 13.³¹⁷ Arrington agrees, adding that the use of the Roman name would be more appropriate in the Gentile setting.³¹⁸ González further argues that the use of the Roman name "Paul" is indicative of the apostle's role as a bridge between the Jewish and Gentile worlds. Paul does not abandon his Jewish identity, claiming to be "circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews" (Philippians 3:5), and yet he is a Roman citizen who understands Hellenistic culture and presents the gospel in a unique way to the Greek speaking

314. Arrington, *The Acts of the Apostles*, 133.

315. Bruce, *The Book of the Acts*, 246.

316. Bruce, *The Book of the Acts*, 249.

317. González, *Acts*, 156.

318. Arrington, *The Acts of the Apostles*, 132.

Gentiles. González summarizes, “It is precisely because he is a bridge that Paul can be at the vanguard of the mission of the Church and open the way to the future,” adding, “Saul opened the way to the future because he was also Paul.”³¹⁹

Throughout Acts 13 and 14, Paul and Barnabas carry out the mission to which they have been called by the Spirit by traveling to various cities in Asia Minor. Their typical evangelistic strategy began by visiting the local Jewish synagogue and preaching to the Jews (Acts 13:14; 14:1). Bruce explains that Paul’s strategy was not to exclude the Gentiles, but to offer the opportunity for believing Jews to step into their role as witnesses to their Gentile neighbors.³²⁰ This strategy aligns with Paul’s statement in Romans that the gospel is “to the Jew first and also to the Greek” (Romans 1:16). Upon visiting the synagogue in Antioch of Pisidia, Paul is offered the opportunity to speak. His sermon, found in Acts 13:16-41, is rooted in Old Testament history and connects Jesus to the promised seed of David (Acts 13:36). Regarding this sermon Kaiser comments, “The apostle never viewed his mission as something that was brand-new and unattached to what God had been doing in the past or what he wanted to continue to do in the present. The Old Testament was Paul’s authoritative source for the mission on which God was sending him.”³²¹

While the Jewish audience is initially receptive to the message, when they gather on the next Sabbath day, the Jewish leaders reject Paul and Barnabas because they are jealous of the crowd that has gathered to hear the missionaries. What follows is important for the Gentile mission in the New Testament. Paul responds by saying, “It was necessary that the word of God

319. González, *Acts*, 156.

320. Bruce, *The Book of the Acts*, 265.

321. Kaiser, *Mission in the Old Testament*, 75.

be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles” (Acts 13:46). Paul is indicating that he will continue the mission by preaching to God-fearing Gentiles who are receptive to the message of salvation in Christ. González sees in this passage a “narrative expression of what elsewhere Paul expresses in more general terms,” namely Romans 1:16.³²² Paul quotes Isaiah 49:6 to support his point: “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.” While Paul continues to visit the Jewish synagogues and preach to Jews throughout the remainder of his ministry, Bruce notes that it is the God-fearing Gentiles that typically form the core of the churches Paul planted.³²³ Acts 14 closes with a return trip to all the churches they had planted, and the appointment of elders in every church (Acts 14:23). Upon their return to Syrian Antioch, Paul and Barnabas gather the church and declare “all that God had done for with them, and how he had opened a door of faith to the Gentiles” (Acts: 14:27).

Acts 15 and the Jerusalem Council

The success of Paul’s mission in Asia Minor would bring new questions to the young church concerning Gentile inclusion. After their return to Antioch, Jewish Christian teachers arrive and teach that the Gentile believers must submit to circumcision to be truly converted (Acts 15:1). González argues that it is not just circumcision that the Jewish teachers want, but an adherence to the entire Jewish law.³²⁴ Paul and Barnabas oppose this view, engaging in “no small dissension and debate with them” (Acts 15:2). For Paul, this event raises theological questions:

322. González, *Acts*, 161.

323. Bruce, *The Book of the Acts*, 266.

324. González, *Acts*, 171.

what is required for salvation (observance of the Jewish law or faith alone), and what is the relationship of Gentile Christians to the law of Moses?³²⁵ Unable to settle the dispute, the leaders agree to travel to Jerusalem and take up the matter with the apostles and elders there. This meeting of the Jewish apostles and elders is referred to as the Jerusalem Council, and Bruce argues that it holds the highest importance in the book of Acts, along with the conversion of Paul and the preaching of Peter to Cornelius.³²⁶ The decision of this council sets the trajectory for the development of the global church.

Upon their arrival to Jerusalem, those who belong to the “party of the pharisees” argue that Gentile believers should be required to adhere to the law of Moses and become circumcised (Acts 15:5). González notes that their position seems to be based on the understanding that Christianity is not a new religion, but a continuation and fulfillment of the promises made to Israel.³²⁷ After much debate, Peter stands and reminds the council of his journey to Cornelius’ house and the falling of the Spirit on the Gentiles there. In his speech, Peter points to the intervention of the Spirit in coordinating the visit to Cornelius’ house and the falling of the Spirit on the Gentiles there as evidence that God had initiated the mission of Gentile inclusion (Acts 15:7-9).³²⁸ He asserts that to place additional requirements on the Gentiles would be to “put God to the test,” and argues that there be no Jewish requirement put on the believing Gentiles since both Jews and Gentiles are “saved through the grace of the Lord Jesus” (Acts 15:10-11). With this statement, Peter is not simply sharing the testimony of what happened at Cornelius’ house,

325. Arrington, *The Acts of the Apostles*, 150-153.

326. Bruce, *The Book of the Acts*, 282.

327. González, *Acts*, 172.

328. Arrington, *The Acts of the Apostles*, 153.

but also his theological reflection on the matter of Gentile inclusion.³²⁹ It is noteworthy that these last words of Peter in the book of Acts are spent legitimizing the Gentile mission, and they seem to put an end to the dispute.³³⁰

Following Peter's speech, Paul and Barnabas relay the work of God among the Gentiles in Asia Minor, focusing on the "signs and wonders" being done among the Gentiles (Acts 15:12). This seems to serve as a confirmation of Peter's point: God has chosen to work among the Gentiles as well as the Jews.³³¹ Finally, James speaks and points to Amos 9:11-12 to "show from Scripture that God had always intended the salvation of the Gentiles."³³² With the support of this Old Testament passage, he suggests that the council refrain from requiring anything other than abstinence from idolatry, sexual immorality, and from eating meat that has blood in it (Acts 15:20). González suggests that these are not new regulations on Gentile Christians, but simply a restating of Leviticus 17-18, which explains how Gentiles ought to live among the nation of Israel. He continues that the purpose of this ruling was not to apply part of the law to the Gentile believers, but to "find a means whereby Gentile Christians can join Jews without violating the conscience of the latter."³³³ Therefore, this text strikes a balance in tone that reverberates throughout the rest of the New Testament. Gentile Christians are to walk in freedom while avoiding unnecessary offense to their Jewish brethren (cf. 1 Corinthians 8). Bruce points out that the *Scofield Reference Bible* refers to this passage as "the most important passage in the New

329. González, *Acts*, 172.

330. Bruce, *The Book of the Acts*, 291.

331. González, *Acts*, 174.

332. Arrington, *The Acts of the Apostles*, 154.

333. González. *Acts*, 176.

Testament.”³³⁴ The council affirms the suggestion of James, marking a major moment in the multi-ethnic growth of the New Testament church. Gentile believers are not required to adhere to the socio-religious customs of the Jewish culture to be part of the Christian church. Donald Fairbairn concludes, “Only at this point was the church truly ready to take the gospel to the Gentile world.”³³⁵

The Circumcision of Timothy

Paul and Barnabas returned to the church at Antioch with two brothers from the Jerusalem church (Judas and Silas) to deliver the verdict of the council. Deciding to visit the churches he previously planted, Paul splits from Barnabas and takes Silas on another missionary journey (Acts 15:40). At their first stop, Paul makes a noteworthy decision. Coming to Derbe and Lystra, Paul connects with a young disciple whose accompaniment he desires on the missionary journey. Timothy is a half-Jew; his mother a Jew and his father a Gentile. Despite his Jewish heritage, Timothy is uncircumcised. In the context of Acts 15, this detail may not seem important. The Jerusalem Council has just declared that Gentile believers do not have to be circumcised to be saved. Yet Paul requires Timothy to be circumcised prior to joining the mission team. Why would Paul require someone to be circumcised after arguing against the requirement of circumcision at the Jerusalem Council? The answer is stated in Acts 16:3, “because of the Jews who were in those places, for they all knew that his father was a Greek.” While circumcision was not required of Gentile converts such as Titus (Galatians 2:3), Paul

334. Bruce, *The Book of the Acts*, 293.

335. Donald Fairbairn, *The Global Church- The First Eight Centuries: From Pentecost through the Rise of Islam*, (Grand Rapids, MI: Zondervan, 2021), 31.

knew that Timothy's status as an uncircumcised Jew would be a barrier to the gospel message. Arrington summarizes the point when he writes, "What Paul did was in the interest of greater influence among the unsaved Jews, but certainly not to comply with the demands of the Judaizers."³³⁶ González takes a similar stance, highlighting Paul's willingness to adapt for the good of the gospel.³³⁷ And Bruce argues against those who would charge Paul with being inconsistent, reasoning that Paul was quite consistent in his willingness to do what was necessary for the success of the mission. He writes, "Timothy's circumcision was a minor surgical operation carried out for a practical purpose- his greater usefulness in the ministry of the gospel."³³⁸ Indeed, Paul seems to be practicing what he later writes in 1 Corinthians 9:19-22:

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law). To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside of the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.

What follows in the remainder of Acts is Paul's continued mission to the Gentiles around the Roman Empire. He preaches in Athens (Acts 17), and plants churches in cities such as Philippi (Acts 16), Thessalonica (Acts 17), Corinth (Acts 18), and Ephesus (Acts 19). It becomes Paul's custom to write letters to these churches to offer encouragement, teaching, and correction. Some of these letters have been persevered in the biblical canon, and they shed light on the multi-ethnic nature of these early congregations. Paul often deals with the interaction between

336. Arrington, *The Acts of the Apostles*, 161.

337. González, *Acts*, 187.

338. Bruce, *The Book of the Acts*, 304.

Jewish and Gentile believers in his epistles. González notes that, while the question of Gentile inclusion should have been settled at the Jerusalem Council in Acts 15, “the fact is that through Paul’s letters it is clear that the matter was far from resolved.”³³⁹ Specifically, Paul’s epistles to the Galatians, Ephesians, Corinthians, and Romans speak to the relationship between Jews and Gentiles in the church.

Galatians

Paul writes his letter to the Galatians to combat the teaching of the Judaizers, who are teaching a “different gospel” than that of Paul (Galatians 1:6-9). While the content of their teaching is not explicitly stated, the context of Galatians points to the teaching that Gentile believers should adhere to the law of Moses and submit to circumcision to be saved.³⁴⁰ Thus, the events that necessitate the writing of this letter are similar to those that give rise to the Jerusalem Council. Bruce goes as far as to suggest that the letter was written prior to the council in response to the question of circumcision introduced by the itinerant Jewish teachers.³⁴¹ Whether written before or after the meeting at Jerusalem, it seems the letter to the Galatians is addressing the same question: what is required of Gentiles who come to faith in Christ? The gravity of the debate is seen in the tone of the letter, which Jarvis Williams refers to as Paul’s “most rhetorically charged letter in the New Testament.”³⁴²

339. González, *Acts*, 172.

340. David A. DeSilva, *The Letter to the Galatians*, The New International Commentary on the New Testament, ed. Joel B. Green, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 8.

341. F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, New International Greek Testament Commentary, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1982), 55.

342. Jarvis J. Williams, *Redemptive Kingdom Diversity: A Biblical Theology of the People of God*, (Grand Rapids, MI: Baker Academic, 2021), 115.

Paul begins the letter by recounting his conversion, the teaching he received from Christ, and his interaction with the apostles at Jerusalem (Galatians 1-2). Paul tells of visiting Jerusalem with Titus accompanying him. This visit may coincide with the meeting of the Jerusalem Council, but the details between Acts and Galatians do not fully agree and it cannot be proven that this was the same event.³⁴³ While the chronological harmony of the two visits may be in doubt, what is clear is that Paul opposed those Jews who would require the Gentiles to observe the law and refused to force Titus into circumcision (Galatians 2:3). Bruce argues that Titus accompanied Paul and Barnabas to Jerusalem as a “test case” to show the genuine conversion of an uncircumcised Gentile.³⁴⁴ The result of Paul’s visit with the apostles was affirmation of the ministry of Paul and Barnabas and encouragement for them to continue the Gentile mission (Galatians 2:9). Paul’s point in sharing this story with the Galatians is this: if the leaders of the Jerusalem church had disagreed with his message and the status of uncircumcised Gentile believers such as Titus, then they would have corrected him during their meeting.³⁴⁵ These conclusions from Paul’s visit parallel the conclusion of the Jerusalem Council and serve as a defense for the gospel that he preaches.

Next Paul shares a significant event in Galatians 2:11-14, in which he opposed Peter at Antioch for eating with Gentile believers prior to the arrival of certain Jewish Christians. After the arrival of these Jews, Peter breaks fellowship with the Gentiles and refuses to eat with them (Galatians 2:12). The impact of Peter’s decision is seen as all the other Jewish Christians, even Barnabas, withdraw from the Gentiles (Galatians 2:13). Paul rebukes Peter “to his face” for

343. DeSilva, *The Letter to the Galatians*, 34-35.

344. Bruce, *The Epistle to the Galatians*, 108.

345. DeSilva, *The Letter to the Galatians*, 170.

acting in this hypocritical manner. He challenges Peter, “If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?” (Galatians 2:14). Paul continues, “We ourselves are Jews by birth and not Gentile sinners; and yet we know that a person is not justified by works of the law but through faith in Jesus Christ” (Galatians 2:15). Dunn argues that the absence of any mention of Peter changing course after Paul’s rebuke shows that Paul was defeated in his argument.³⁴⁶ And yet, DeSilva supposes that the issue between Peter and Paul was later resolved, with the two men seeing the situation in similar terms.³⁴⁷ Note the congruence between Paul’s message to Peter at Antioch and Peter’s own words at the Jerusalem Council (Acts 15:10-11). Both leaders make similar points: The Jews should not require observance to a law that they themselves have not been able to keep, and that Jews and Gentiles alike are justified by grace through faith.³⁴⁸

The concept of justification by faith becomes the theological focus of the remainder of Galatians and forms the core of Paul’s theology.³⁴⁹ Dunn describes the term “justify” as “predominantly Paul’s word” in the New Testament, with twenty-seven of the thirty-five occurrences of the term coming from Paul.³⁵⁰ Paul’s point is that all people, Jews and Gentiles, find salvation (justification) through faith in Christ and not through adherence to the law of Moses. Paul challenges the Galatians to remember their initial salvation: was it by works of the law or faith in the gospel of Christ? The answer is that they experienced salvation and the

346. James D. G. Dunn, *The Epistle to the Galatians*, Black’s New Testament Commentary, ed. Henry Chadwick, (Peabody, MA: Hendrickson Publishers, 1993), 12.

347. DeSilva, *The Letter to the Galatians*, 209.

348. Dunn, *The Epistle to the Galatians*, 134.

349. DeSilva, *The Letter to the Galatians*, 213-214.

350. Dunn, *The Epistle to the Galatians*, 134.

confirmation of the Spirit by responding in faith to the gospel. Paul likens their salvation story to that of Abraham, who “believed God and it was counted to him as righteousness” (Genesis 15:6).

Paul’s use of Abraham here has implications for one’s understanding of the people of God. Building on his presentation of justification by faith, he argues that inclusion in the offspring of Abraham is not reserved for those of Jewish ethnicity alone but is for those who respond to the gospel of Christ by faith (Galatians 3:7).³⁵¹ He goes as far as to say that God, who foresaw the future Gentile inclusion through faith, “*preached the gospel* beforehand to Abraham, saying, ‘In you shall all the nations be blessed’” (Galatians 3:8). Therefore, ethnic inclusion in the people of God was not an amendment to the original plan of God, but was “in the mind and purpose of God when God gave his covenant to Abraham.”³⁵² As Bruce notes, “The promise to Abraham...is finding its realization in the Gentile mission.”³⁵³ Hays agrees, noting that Paul’s understanding of the “gospel” is synonymous with the “promise” of the Old Testament, and that together they form a “scarlet thread” that runs through the entire biblical story.³⁵⁴ Kaiser refers to this as the “promise-plan of God.”³⁵⁵

Here we have evidence that demonstrates an important point: As with the gospels and the preaching of the apostles in Acts, the story of Jesus Christ preached by Paul is a continuation and fulfillment of the Old Testament promises given to Abraham. In fulfilling the promises to the

351. Williams, *Redemptive Kingdom Diversity*, 119.

352. Richard N. Longnecker, *Galatians*, Word Biblical Commentary, vol. 41, eds. David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1990), 115.

353. Bruce, *The New Testament Development of Old Testament Themes*, 52.

354. Hays, *From Every People and Nation*, 184.

355. Walter C. Kaiser Jr., *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*, (Grand Rapids, MI: Zondervan, 2008), 17-25.

patriarch, God is expanding the concept of the people of God beyond ethnic Israel by receiving people from all ethnicities who come to him in sincere faith in the gospel of Christ. As Bruce summarizes, “The true offspring of Abraham are those who reproduce Abraham’s faith, whether they be Jews or Gentiles.”³⁵⁶ Taken in the context of the discussion of adherence to the Jewish law, Paul furthers the point by highlighting the freedom from the law that comes to believers through faith in Christ (Galatians 5:1). Paul explores the implications of this concept by writing, “There is neither Jew nor Greek, there is neither slave nor free, there is no male or female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to the promise” (Galatians 3:28-29). Thus, in the gospel preached by Paul, the “major barrier-forming divisions in human society” are overcome in Christ.³⁵⁷ Justification by faith becomes the “foundational theological reason” that Jews and Gentiles can come together in unity as the people of God without the observance of the Mosaic law.³⁵⁸

Romans

Romans further explores the gospel of justification by faith as preached by the apostle Paul to all people: to the Jew first and also the Greek (Romans 1:16-17). Douglas Moo concludes that an explanation of the gospel that Paul preached is the primary theme of the letter, with the implications for individual believers, the people of Israel, and Gentile inclusion being important subtopics in this explanation.³⁵⁹ James Dunn sees the relationship between Jews and Gentiles as

356. Bruce, *The New Testament Development of Old Testament Themes*, 54.

357. Hays, *From Every People and Nation*, 185.

358. Williams, *Redemptive Kingdom Diversity*, 119.

359. Douglas I. Moo, *The Letter to the Romans*, Second Edition, The New International Commentary on the New Testament, ed. Joel B. Green, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 27.

a primary theme, with Paul teaching that through faith, “Gentiles are full recipients of the righteousness...of God, fully heirs to the promises to Abraham and Jacob as much as the Jews are.”³⁶⁰ Paul begins by exploring the sin-guilt that exists for both Jews and Gentiles, with terms such as sin, wrath, and judgement featured in 1:18-3:20.³⁶¹ He explains that, even though Gentiles have not enjoyed access to the law, the natural revelation of God leaves them “without excuse” (Romans 1:21). And yet, Jews are likewise without excuse because they have access to the law of God and yet are unable to keep it. Paul argues that circumcision is without value if it is not accompanied by obedience to the law (Romans 2:25), and that the law itself brings about a knowledge of one’s sin (Romans 3:20). The result is that “There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality” (Romans 2:9-11). Paul concludes his argument concerning the shared guilt for Gentiles and Jews in Romans 3, in which he concludes that “all, both Jews and Greeks, are under sin” (Romans 3:9) and “there is no distinction: for all have sinned and fall short of the glory of God” (Romans 3:23).

Paul’s driving thought in Romans 1-3 is that all people, Jews and Gentiles, are equally guilty of sin. As Williams writes, Jews and Gentiles are on the “same footing” in their “soteriological need before God.”³⁶² Paul’s purpose in laying this foundation of universal sin-guilt is to establish the need for justification by faith for both Jews and Gentiles alike. As Moo notes, “Only if Jews as much as Gentiles are understood to be subject to this imprisoning effect

360. James D. G. Dunn, *Romans 1-8*, Word Biblical Commentary, vol. 38A, eds. David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1988), lxiii.

361. Moo, *The Letter to the Romans*, 102.

362. Williams, *Redemptive Kingdom Diversity*, 110.

of sin will it become clear that all people need to experience the righteousness of God.”³⁶³ So Paul’s argument goes. Just as all have sinned, so all are “justified by his grace as a gift, through the redemption that is in Christ Jesus” (Romans 3:24). Dunn comments on the importance of the term “all” in Romans, writing the term refers to “primarily Jews as well as Greeks, all Gentiles as well as Jews.”³⁶⁴ Therefore, Paul argues that there is one gospel that is applicable to both Jews and Gentiles: the gospel of justification by faith in Christ. He asks the rhetorical question, ‘Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one- who will justify the circumcised by faith and the uncircumcised through faith’ (Romans 3:28-30). Moo summarizes, “Paul shows how the revelation of God’s righteousness erases distinctions between Jews and Gentiles: the Jew, like the Gentile, is under the power of sin (3:9); the Jew, like the Gentile, can be justified only by faith (3:28-30).”³⁶⁵

As in the letter to the Galatians, Paul uses Abraham as a test case: a type and example of saving faith.³⁶⁶ He argues that Abraham was made righteous by believing God prior to receiving circumcision, which is a sign of the law. Moo notes that “this circumstance allows Paul to claim Abraham as the Father of *all* believers, both circumcised and uncircumcised,” concluding, “Paul thereby makes clear that it is not necessary to be Jewish to become a member of the people of God.”³⁶⁷ Therefore, as Williams comments, Abraham is “the biblical model of how God justifies Jews and Gentiles by faith.”³⁶⁸ His experience, then, is “paradigmatic for his spiritual

363. Moo, *The Letter to the Romans*, 102.

364. Dunn, *Romans 1-8*, lxiii.

365. Moo, *The Letter to the Romans*, 316.

366. Dunn, *Romans 1-8*, 194.

367. Moo, *The Letter to the Romans*, 292.

368. Williams, *Redemptive Kingdom Diversity*, 111.

progeny.”³⁶⁹ If Abraham was declared righteous before being circumcised, then those who believe God in Christ, with or without circumcision, can be declared righteous by faith (Romans 4:1-25).

In Romans 5, Paul further explores the sin-guilt of all humans and justification by faith through another Old Testament figure: Adam. Dunn argues that this chapter should be regarded as a restatement of and a conclusion to Paul’s argument up to this point in the letter.³⁷⁰ Here Paul explains that sin entered the world through the disobedience of Adam and spread to all humans because all sinned (Romans 5:12). Yet through Christ, the free gift of salvation has been offered for all humans (Romans 5:17). Paul concludes, “Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men” (Romans 5:18). Again, one should note Paul’s use of “all.” Moo comments that there is a shift away from referring to Jews and Gentiles separately in this section, but that both groups are “subsumed under the larger category of human being.”³⁷¹ Dunn agrees, noting the shift from referring to specific groups of believers to embracing “humanity as a whole” by referring to the sin of Adam.³⁷² While the language has shifted, the universal effect of sin remains the focus. Through Adam, all people are guilty of sin and in need of the same savior: Jesus Christ.

Paul continues his teaching on the gospel by explaining that those who have received Christ have been buried with him in baptism and resurrected to newness of life (Romans 6), freed from the requirement of the Old Testament law (Romans 7), and walk in the power of the

369. Moo, *The Letter to the Romans*, 293.

370. Dunn, *Romans 1-8*, 242.

371. Moo, *The Letter to the Romans*, 343.

372. Dunn, *Romans 1-8*, 288.

Spirit (Romans 8). Those who have received Christ by faith have received the Spirit of adoption, becoming part of God's family as his children and fellow heirs with Christ (Romans 8:12-17). These experiences are the same for Jewish and Gentile believers, who have been united in the family of God through Christ. The terms used in this section (sons of God, heirs, inheritance) are used in the Old Testament to refer to Israel but are used here of both Jews and Gentiles that accept Christ. Paul is intentional in using terminology that referred to Israel in the Old Testament to describe the multi-ethnic church in the New Testament.³⁷³ Dunn explains that this is a logical extension of Paul's teaching on the fulfillment of the promise to Abraham, which he refers to as "the hidden current which carries Paul's thought forward" throughout the letter.³⁷⁴ This parallels and augments Paul's similar teaching in Galatians 3 and 4.

The familial theme is continued in Romans 9, in which Paul addresses the role of the nation of Israel in relation to the church and the salvific plan of God. Here Paul seeks to address the tension that arises with the sin-guilt of individual Israelites who are a part of God's chosen nation. The key question that Paul addresses in this section is the validity of God's word of promise concerning Israel.³⁷⁵ Dunn argues that this section is not an excursus, appendix, or aside as it relates to the theological purpose of Romans, concluding that the questions this section addresses arise naturally out of Paul's teaching in Romans 1-8.³⁷⁶ Moo agrees, noting that Paul's entire presentation of the gospel of Romans is set "against the backdrop of controversy over the relationship between Judaism and the church," with chapters 9-11 forming an "integral part of

373. Moo, *The Letter to the Romans*, 523.

374. Dunn, *Romans 1-8*, 288.

375. Moo, *The Letter to the Romans*, 574.

376. James D. G. Dunn, *Romans 9-16*, Word Biblical Commentary, vol. 38B, eds. David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1988), 519.

Paul's letter."³⁷⁷ Paul confirms that ethnic membership in the nation of Israel does not guarantee salvation, writing, "it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring" (Romans 9:8). Paul explains that the people of God are derived "not from Jews only but also from the Gentiles," quoting Hosea to support his point (Romans 9:24). How is this possible? Because righteousness is based on faith and not works (Romans 9:32). Paul summarizes this point by writing, "there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For 'everyone who calls on the name of the Lord will be saved'" (Romans 10:12-13).

Yet Paul shares his burden for his fellow countrymen in chapters 9-11 and addresses God's plan for the Jews. He writes that Israel's unbelief is a source of sorrow and anguish (Romans 9:2), that "his heart's desire and prayer to God for them is that they may be saved" (Romans 10:1), and that God has not rejected Israel but has established a remnant (Romans 11:1-6). But as the apostle to the Gentiles, Paul understands that God's plan extends past the nation of Israel (Romans 11:13). Chapters 9-11 seek to hold the tension of the motif of salvation that appears earlier in Romans, "to the Jew first, but also to the Greek" (Romans 1:16; 2:9-10).³⁷⁸ Paul writes that God is using the Gentiles to make the Jews "jealous" (Romans 11:11), and notes that "a partial hardening has come upon Israel, until the fullness of the Gentiles has come in" (Romans 11:25). Here Moo notes that one of the purposes of Romans 9-11 is to rebuke "Gentile arrogance."³⁷⁹ The Gentiles have been grafted in, but should not act proudly toward their Jewish siblings, for God is also able to cut them off (Romans 11:20). The church is not a separate plan

377. Moo, *The Letter to the Romans*, 569-571.

378. Dunn, *Romans 9-16*, 520.

379. Moo, *The Letter to the Romans*, 573.

of salvation, but has joined the Jews in God's plan that emerges from the Old Testament.³⁸⁰ Therefore, Gentile Christians have no right to claim that God has abandoned Israel to their benefit, and Jewish Christians should not assume an "inalienable salvific birthright" based on their membership in ethnic Israel.³⁸¹ Instead, both Jews and Gentiles should humbly accept the work of Christ on their behalf without animosity toward the other, "for God has consigned all to disobedience, that he may have mercy on all" (Romans 11:32).

Romans 12 marks the shift from theological instruction to practical application concerning "how the newly refined people of God should live as such."³⁸² Moo notes that the verb tense changes from the indicative to the imperative mood in chapters 12-15, showing that Paul is moving "from instruction to exhortation."³⁸³ For Paul, the theology contained in chapters 1-11 has practical implications for the Christian community at Rome. This is emphasized in the use of "therefore" in the opening verses of chapter 12.³⁸⁴ Moo argues that the phrase "by the mercies of God" should be seen as a summary statement of the work of God in Christ that has been explained in the eleven preceding chapters.³⁸⁵ That Paul implores his readers to "present their bodies as living sacrifices" is intended to capture the notion of one's person in "corporeality," or in light of the relationships with others around them.³⁸⁶ Thus the believer is encouraged to not be "conformed to the pattern of this world, but be transformed" by the

380. Dunn, *Romans 9-16*, 520.

381. Moo, *The Letter to the Romans*, 573.

382. Dunn, *Romans 9-16*, 708.

383. Moo, *The Letter to the Romans*, 763.

384. Dunn, *Romans 9-16*, 708.

385. Moo, *The Letter to the Romans*, 767-768.

386. Dunn, *Romans 9-16*, 709.

renewing of their mind. Moo argues that the verb tense used in this phrase is intended to show that this work is a continuing process; the believer should remain in a process of transformation by the renewing of their mind.³⁸⁷ What does this transformation look like? This is the subject of chapters 12-15. In summary, believers should walk in harmony with one another through humility (12:3), love (13:8), without judgement toward the cultural practices of others (14:13), avoiding unnecessary offense (14:20), and seeking to edify their neighbors (15:2). This section could be summarized by 12:18, “If possible, so far as it depends on you, live peaceably with all” and 14:19, “So then let us pursue what makes for peace and mutual upbuilding.”

Prior to explaining his intention to visit Rome and ending the letter with personal greetings, Paul ends the body of the work by reaffirming Christ’s work to the Jew first and also to the Greek in writing, “Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy” (Romans 15:8-9). Paul then quotes from the Old Testament law (Deuteronomy 32:43), history (2 Samuel 22:50), wisdom literature (Psalm 117:1), and prophets (Isaiah 11:10) to show that the Gentiles were intended to join in chorus with the Jews in praise to God. For Paul, the gospel of justification by faith for Jews and Gentiles is a continuation of the mission of God that began in the Old Testament. Kaiser summarizes: “The Gentile mission was not some sort of *ab extra*, an add-on; it had always been at the heart of all that God had wanted to do and that he had called Israel and all believers to do...The case for evangelizing the Gentiles had not been a recently devised switch in the plan of God but had always been the long-term commitment of the living God who is a missionary God.”³⁸⁸ Therefore, “the Gentiles should

387. Moo, *The Letter to the Romans*, 775.

388. Kaiser, *Mission in the Old Testament*, 82.

never forget that they were called through Jews, and the Jews that their own calling had the Gentiles in view from the first.”³⁸⁹ His purpose in emphasizing this point is to encourage Jewish and Gentile believers to “live in harmony with one another, in accord with Christ Jesus” (Romans 15:6).³⁹⁰

Ephesians

Paul continues the theme of justification by faith in the letter to the church at Ephesus. He begins by exploring the lavishness of God’s work in Christ, reminding the reader that they have been saved by grace through faith according to the plan of God and not by works (Ephesians 2:8-9). But he does not stop there. The remainder of the letter focuses on how the individual salvation of believers should result in corporate unity within the church.³⁹¹ Andrew Lincoln points out that the letter to the Ephesians is “supremely concerned with the unity” of believers, noting that Paul uses several metaphors to illustrate the new people of God, such as a family (2:19), the new temple (2:20-22), Christ’s bride (5:23-33), and Christ’s body (4:15-16).³⁹² According to Ernest Best, Paul is advancing a “new aspect of the work of Christ,” teaching that salvation brings “reconciliation not only to God but also to one another.”³⁹³

389. Dunn, *Romans 9-16*, 852.

390. Moo, *The Letter to the Romans*, 891.

391. Hays, *From Every People and Nation*, 190.

392. Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42, eds. David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1990), xciv.

393. Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, International Critical Commentary, (Edinburgh, UK: T & T Clark, 1998), 235.

Williams notes that Paul begins his letter by repurposing theologically rich Old Testament language such as election, redemption, adoption, and inheritance to refer to the experience of both Jews and Gentiles in Christ.³⁹⁴ Paul reminds the Gentile believers that they were once separated and alienated from the people of God, but those “who were once far off have been brought near by the blood of Christ” (Ephesians 2:13). The result of Christ’s work is that he has “broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace” (Ephesians 2:14-15). Lincoln explains that the “fence” that has been removed between Jews and Gentiles is the law, which was designed to distinguish Israel from the surrounding nations and resulted in suspicion and “mutual animosity” between Jews and Gentiles.³⁹⁵ Looking at the Gentiles past and present from a “cultural point of view,” Paul is teaching that Christ’s work removes the division between people groups and forms a “new entity:” the church.³⁹⁶ Therefore, the work of God in Christ is not limited to bridging the gap in divine/human relationships, but also removes hostility between people groups (Ephesians 2:16). Bruce points out that “peace” is a major theme in this section of the letter, noting that Paul presents Christ as being our peace (2:14), making peace (2:15), and preaching peace (2:17).³⁹⁷ The result is that Gentiles are “no longer strangers and aliens” but are “fellow citizens with the saints and members of the household of God” (Ephesians 2:19). Hays summarizes, “Thus Paul

394. Williams, *Redemptive Kingdom Diversity*, 122-123.

395. Lincoln, *Ephesians*, 141-142.

396. Lynn H. Cohick, *The Letter to the Ephesians*, The New International Commentary on the New Testament, ed. Joel B. Green, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020), 139.

397. F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament, ed. Gordon D. Fee, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1984), 295.

proclaims not only that the cross produced an organic unity among the various groups in the church, but that it also eliminated the points of hostility between the groups and reconciled them to one another.”³⁹⁸

This is what Paul refers to as the mystery of Christ hidden from previous generations, which has been revealed to him by revelation: “that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel” (Galatians 3:4-6; cf. Colossians 1:25-27; 1 Corinthians 4:1; Romans 16:25-26). Lynn Cohick provides a quality discussion of the language Paul uses to explore this mystery. That the Gentiles are “fellow heirs” with the Jews is a continuation of the theme of inheritance that he employs throughout the letter (Ephesians 1:11; 1:14; 1:18; 5:5) and in the letter to the Romans (8:17). The inheritance is the result of the adoption of diverse believers into the singular family of God. Therefore, whatever privileges the Israelites have enjoyed are now available to the Gentiles also (such as those listed in Romans 9:4-5). Thus, they are “partakers of the promise” along with Israel (Ephesians 3:6). The term “members together of one body” is unique to the New Testament and shows that neither Jews nor Gentiles are required to assimilate into the other, for they are both “drawn up into Christ.”³⁹⁹ Thus the mystery is not only the salvation of the Gentiles, but the unity of Jewish and Gentile believers in Christ. Bruce summarizes this important point: “That God would bless the Gentiles, then, is not a new revelation. What then was the new revelation, the mystery hitherto concealed? It was this: that God’s blessing would involve the obliteration of the old line of demarcation which separated them from Jews and the incorporation of Gentile believers together with Jewish believers, without any discrimination, in the new, comprehensive

398. Hays, *From Every People and Nation*, 190.

399. Cohick, *The Letter to the Ephesians*, 212.

community of God's chosen people."⁴⁰⁰ Paul considers it his call to steward this mystery and argues that this is the reason he is imprisoned (Ephesians 3:1-3).

Paul continues by explaining the purpose of the unity of Jews and Gentiles in Christ: that the "manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places" (Galatians 3:10). Lincoln summarizes, writing that the church's "very existence as a new humanity, in which the major division of the first-century world has been overcome...reveals God's secret in action and heralds to the hostile heavenly powers the overcoming of cosmic divisions with their defeat."⁴⁰¹ Cohick notes that the term used to describe God's wisdom (*polupoikilos* or "manifold") is not found elsewhere in the New Testament, and "emphasizes great variety."⁴⁰² It carries the understanding of being diversified or many-sided.⁴⁰³ Therefore the church, through her unity in diversity, is an "object lesson of the wisdom of God" from whom all creation can learn of God's wisdom and grace.⁴⁰⁴

Following the theological discussion of the unity of diverse believers in Christ, Paul encourages the believers at Ephesus to walk out their spiritual reality in practical acts of unity (Ephesians 4:1-6), noting that unity is a sign of maturity (Ephesians 4:13-16) and requires love for one another (Ephesians 5:1-2). Cohick argues that, for Paul, the "theological indicative" of unity in Christ "drives the ethical imperative."⁴⁰⁵ Paul reminds the readers that their unity

400. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 314.

401. Lincoln, *Ephesians*, 187.

402. Cohick, *The Letter to the Ephesians*, 218.

403. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 847.

404. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 320.

405. Cohick, *The Letter to the Ephesians*, 238.

requires humility, gentleness, patience, love, and an eagerness to keep peace within the body of Christ (Ephesians 4:2). It requires attitudes and actions of mutual submission (Ephesians 5:21), with this appearance of the verb “to submit” being the only occurrence in the writings of Paul that refers to “mutual relationships among believers.”⁴⁰⁶ He provides specific examples, encouraging unity in relationships between husbands and wives, parents and children, and slaves and masters (Ephesians 5:22-6:9).

Paul concludes his letter with an admonition for the believers to be ready to fight for unity by “putting on the whole armor of God” that they may “withstand the schemes of the devil” (Galatians 6:11). Cohick sees this section as “a summary and action plan” for the key points of the letter, with Paul’s reference to fighting “cosmic powers of this present darkness” echoing the role of the church in Ephesians 3:7-13.⁴⁰⁷ That armor is needed indicates that the spiritual battle for unity in the church is real, but believers can trust that victory has already been achieved in Christ with whom they are already seated in heaven (Ephesians 2:6).⁴⁰⁸ This is an “already but not yet” view of an eschatology that is inaugurated in the death, resurrection, and ascension of Christ and the coming of the Spirit, but is not yet fulfilled.⁴⁰⁹ The church that walks in Spirit empowered unity in the midst of diversity is a sign of the age to come to the evil forces presently working in the world.

406. Lincoln, *Ephesians*, 365.

407. Cohick, *The Letter to the Ephesians*, 407.

408. Lincoln, *Ephesians*, 445.

409. Williams, *Redemptive Kingdom Diversity*, 107.

1 Corinthians

Paul continues the theme of unity in his letter to the church at Corinth, which Gordon Fee suggests contains more teaching on the nature of the local church than any other Pauline letter.⁴¹⁰ The impetus of this communicate seems to be the disunity among the believers at Corinth with one another and even against the apostle Paul. Like Galatians, Paul writes to correct issues that threaten the integrity of the gospel and the unity of the church. Unlike Galatians, the source of these issues arises from within the church itself.⁴¹¹ Therefore, in the Corinthian correspondence, we have “two of Paul’s most insightful letters about life in the early Christian communities that he helped establish.”⁴¹² Paul begins by exhorting the congregation toward unity: “I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgement” (1 Corinthians 1:10). Fee suggests that these divisions were likely along ethical, theological, and sociological lines.⁴¹³ Paul specifically points out the tendency for these believers to claim allegiance to a specific apostle or teacher rather than Christ alone (1 Corinthians 1:11-13; 3:4-9). He writes that the division caused by these “apostolic alliances” is of the flesh rather than the Spirit and indicates a lack of maturity (1 Corinthians 3:1-3).⁴¹⁴

410. Gordon D. Fee, *The First Epistle to the Corinthians*, Revised Edition, The New International Commentary on the New Testament, ed. Joel B. Green, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1984), 19.

411. Fee, *The First Epistle to the Corinthians*, 5-13.

412. Williams, *Redemptive Kingdom Diversity*, 112.

413. Fee, *The First Epistle to the Corinthians*, 9.

414. Williams, *Redemptive Kingdom Diversity*, 112.

Much of the body of the letter addresses specific situations that are contributing to disunity, such as judging one another (chapter 4), sexual immorality (chapter 5), lawsuits between believers (chapter 6), social/marital status (chapter 7), questions concerning consumption of food offered to idols (chapter 8), idolatry (chapter 10), disorderly observance of the Lord's Supper (chapter 11), misuse of spiritual gifts (chapter 12-14), and theological misunderstanding concerning the resurrection of the dead (chapter 15). Joseph Fitzmyer notes that while these topics are diverse, Paul's purpose in the letter is to address specific issues that have been reported in hopes of restoring order and unity to the Corinthian community.⁴¹⁵ Paul rebukes the Corinthian church for allowing these issues to cause division and admonishes them to walk in unity. He provides himself as an example, writing that he surrendered his right to financial benefit from the church to better serve them (chapter 9). He encourages the readers to seek the good of their neighbors (chapter 10), share together in the Lord's Supper in an orderly fashion (Chapter 11), and celebrate the variety of spiritual gifts in the body of Christ (Chapter 12) while walking in love (chapter 13) and order (chapter 14). The general message of 1 Corinthians can be summed up in 10:31-33, "So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved."

Paul uses two primary metaphors to refer to the people of God in 1 Corinthians: a building (1 Corinthians 3:10-17) and a body (1 Corinthians 12:12-27).⁴¹⁶ He reminds the

415. Joseph A. Fitzmyer, *First Corinthians: A New Translation with Introduction and Commentary*, The Anchor Yale Bible, vol. 32, eds. William F. Albright and David N. Freedman, (New Haven, CT: Yale University Press, 2008), 52.

416. Paul also refers to the church as God's field but does not give as much space to this metaphor as the others (1 Corinthians 3:5-9).

Corinthian church that they are God's temple and that God's Spirit dwells in them (1 Corinthians 3:16). The employment of the plural form of "you" indicates that Paul is speaking collectively rather than individually, referring to the gathered community of believers as the place where God's Spirit dwells.⁴¹⁷ Fee notes that the misapplication of this text to individual believers robs us of one of the few New Testament texts "where we are exposed to an understanding of the nature of the local church (God's temple indwelt by the Spirit) and where the concluding warning makes it clear how important the local church is to the one and only God."⁴¹⁸ The warning to which he refers is found in 1 Corinthians 3:17, "If anyone destroys God's temple, God will destroy him. 'For God's temple is holy and you (plural) are that temple.'" Fitzmyer highlights the singularity of the Old Testament temple in Jerusalem and suggests that Paul has this in mind when using the temple metaphor to refer to the Christian church. He writes, "Now the notion of God's temple again emphasizes the oneness of the Christian community, which can therefore tolerate no division or faction, no matter how widely it is spread out in area."⁴¹⁹ Therefore, the believers at Corinth are to be intentional in maintaining unity in the church and avoid destroying God's temple through division.

In this letter to the Corinthians, Paul also provides a more thorough explanation of his understanding of the church as the body of Christ that he references in Romans 12:4-5, which Fee notes is a "common analogy from antiquity."⁴²⁰ As with the Romans passage, Paul used the metaphor of the body in the context of spiritual gifts. The problem, it seems, is the elevation of

417. Fee, *The First Epistle to the Corinthians*, 158-160.

418. Fee, *The First Epistle to the Corinthians*, 162.

419. Fitzmyer, *First Corinthians*, 203.

420. Fee, *The First Epistle to the Corinthians*, 666.

some gifts over others in a spirit of competition to the detriment of the community.⁴²¹ Paul's focus is on the benefit that comes from the assortment of gifts given by the Spirit. Thus, he employs the image of the body to illustrate the seemingly paradoxical concept of unity amid diversity, singularity with variety. And, as Fee notes, "the key to this unity is their common experience of the Spirit."⁴²² Paul writes, "Now there are a variety of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good" (1 Corinthians 12:4-7). The emphasis is on the need to appreciate the assortment of charismata that function within the one body of Christ for the mutual benefit of all believers.⁴²³ "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body- Jews or Greeks, slaves or free- and all were made to drink of one Spirit" (1 Corinthians 12:12-13). Note that Paul is not arguing for the believers to become one body but encourages them to function as the body that they already are through their baptism in Christ (1 Corinthians 1:27).⁴²⁴

Paul rebukes those who do not appreciate the value of other believers, writing that they have no right to discard any part of the body. Instead, they are to show honor to the weaker or unrepresentable parts of the body, embracing interdependence and showing care and concern for one another (1 Corinthians 12:21-16).⁴²⁵ Fee interprets this passage as a challenge to those who

421. Fitzmyer, *First Corinthians*, 454.

422. Fee, *The First Epistle to the Corinthians*, 20.

423. Fitzmyer, *First Corinthians*, 454.

424. Fee, *The First Epistle to the Corinthians*, 668.

425. Fitzmyer, *First Corinthians*, 480.

feel that they are at the top of the ethnic, economic, or spiritual hierarchy and are not in need of those people they deem lower than themselves.⁴²⁶ Thus the admonition to appreciate and show honor to the parts of the body that appear less honorable. Paul seems to be referring to the reproductive organs in the human body, which are covered, indicating that those parts that are hidden and assumed to be unimportant are vital to the function of the whole.⁴²⁷ Paul's point here is the necessity of all believers. Regardless of ethnic/economic status or spiritual function in the church, there should be no division in Christ's body.⁴²⁸

How is unity maintained amid such diversity? This is the focus of 1 Corinthians 13, which is often called the "love chapter." Fee lauds the beautiful prose in which Paul writes this chapter, explaining that the poetic style of this portion of Scripture has caused it to be "read regularly apart from its context."⁴²⁹ Note that this chapter does not appear in a discussion of the marriage relationship. Instead, Paul writes these words during his teaching on spiritual gifts to show that the operation of the charismata without love is worthless.⁴³⁰ And given Paul's purpose in writing the letter, the lesson can also be applied to the greater theme of unity.⁴³¹ We do well to remember that Paul employs these well-known verses for the healing of divisions in a specific local church. It is in the spirit of unity amid diversity that Paul writes, "Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not

426. Fee, *The First Epistle to the Corinthians*, 678.

427. Fee, *The First Epistle to the Corinthians*, 679.

428. Fitzmyer, *First Corinthians*, 481.

429. Fee, *The First Epistle to the Corinthians*, 692-693.

430. Fitzmyer, *First Corinthians*, 488.

431. Fee, *The First Epistle to the Corinthians*, 695.

irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4-7). It is only through the spirit of love that divisions in the church can be overcome, unity achieved, and the body function in health. With love, the spiritual blessings of Christ contained in the gospel that Paul preached become a practical reality. And love never fails (1 Corinthians 13:8).

Revelation

The scope of the mission of God toward humanity is captured in the Revelation given to John. When John is shown a vision of the throne room of God in heaven, he hears the praises of the heavenly throngs offered to Christ, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth” (Revelation 5:9-10). The praise offered to the Lamb is based on his sacrificial work of redemption on behalf of humanity, the work accomplished in the gospels and explored through the epistles.⁴³² That this redemption is available to all people is represented by the phrase, “from every tribe, language, and people and nation.” Richard Bauckham notes that John uses this fourfold phrase as a special way of referring to the nations of the world, with the phrase occurring seven times in various forms throughout the book.⁴³³ He highlights the importance of the number four, which refers to the world, and the number seven, the number of completeness, concluding that conversion of the nations is a “central prophetic conviction” of

432. Robert H. Mounce, *The Book of Revelation*, Revised Edition, The New International Commentary on the New Testament, ed. Joel B. Green, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 135-136.

433. Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation*, (New York, NY: T & T Clark, 1993), 326.

John the Revelator.⁴³⁴ Mounce agrees, writing that John uses the fourfold formula to “pile up phrases for their rhetorical impact.”⁴³⁵ Bauckham writes that Revelation 5:10 should be seen as a fulfillment of Exodus 19:5-6, “Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation,” arguing that John reinterprets this passage to mean that God will create a people from among all nations to be his treasured possession, which he has done through the New Testament church.⁴³⁶ As foreshadowed by God’s promise to Abraham in Genesis 12:1-3, “the redemption of a special people from all the peoples is not an end in itself, but has a further purpose: to bring all the peoples to acknowledge and worship God.”⁴³⁷ Mounce concurs, writing, “In contrast with the exclusivism of Judaism that prided itself on having been chosen out from among the nations, the church was genuinely ecumenical, recognizing no national, political, cultural, or racial boundaries.”⁴³⁸ That Christ has made a kingdom of priests to God out of all peoples is another example of language associated with Israel in the Old Testament being applied to the multi-ethnic church of Christ in the New Testament.

The diverse nature of the church is seen again later in the vision, as described in Revelation 7:9-10, “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and

434. Bauckham, *The Climax of Prophecy*, 326.

435. Mounce, *The Book of Revelation*, 136.

436. Bauckham, *The Climax of Prophecy*, 327.

437. Richard Bauckham, *The Theology of the Book of Revelation*, New Testament Theology, ed. James D. G. Dunn, (Cambridge, UK: Cambridge University Press, 1993), 101.

438. Mounce, *The Book of Revelation*, 136.

before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, ‘salvation belongs to our God who sits on the throne, and to the Lamb!’ Once again, there are parallels between the multi-ethnic eschatological people of God and the promises given to the Old Testament patriarchs. G. K. Beale sees the reference to a “great multitude that no one could number” as a fulfillment of the promises given to Abraham and Jacob (Genesis 15:5; 32:12).⁴³⁹ That the fourfold phrase “from every nation, from all tribes and peoples and languages” appears again shows the “universality of the multitude.”⁴⁴⁰ Bauckham comments that the international aspect of this innumerable multitude may also show a fulfillment of another promise given to Abraham in Genesis 17:5, “for I have made you the father of a multitude of nations.”⁴⁴¹ Beale summarizes the sense of fulfillment well when he writes, “the multitudes in Rev. 7:9 are the consummate fulfillment of the Abrahamic promise and appear to be another of the manifold ways in which John refers to Christians as Israel.”⁴⁴²

The final image of the international people of God in the eschaton appears in John’s vision of the new heaven and earth. As John witnesses the descension of the new Jerusalem from heaven, he hears “a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.’” Mounce notes that God’s dwelling among the people is a “basic theme that runs throughout” the Old Testament.⁴⁴³ Yet, while God’s presence dwelled with the nation of

439. G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, The New International Greek Testament Commentary, eds. I. Howard Marshall and Donald A. Hagner, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 426.

440. Mounce, *The Book of Revelation*, 162.

441. Bauckham, *The Climax of Prophecy*, 224.

442. Beale, *The Book of Revelation*, 427.

443. Mounce, *The Book of Revelation*, 382.

Israel in the tabernacle (Leviticus 26:11-12), Christ dwelled with the people during his incarnation (John 1:14), and the Spirit dwells within the body of believers during the church age (1 Corinthians 3:16-17), this vision depicts an eternal dwelling among the people that is unique to the story of Scripture.

Who are the people in which God will dwell? While the fourfold formula is not used here to specifically indicate a multi-ethnic people, the international nature of the people with whom God will dwell is inherent in the Old Testament passages being echoed. God promised that he would dwell among the nation of Israel in Ezekiel 37:27-28, indicating that his presence would serve as a witness to other nations. Beale points out that Exodus 37 uses the singular form of “people” (*laos*), while Revelation 21:3 uses the plural form of the people (*laoi*), seeing this as evidence that God has other nations in view here in addition to Israel.⁴⁴⁴ In Zechariah 2:10-11, God again promises that he would dwell amid the people of God. Here, though, the idea is further developed to include the explicit promise that “many nations shall join themselves to the LORD in that day, and shall be my people.” Once again, terminology reserved in the Old Testament for Israel (my people) has been expanded to include individuals from many nations in the New Testament.⁴⁴⁵ Thus Bauckham concludes, “It will not be Israel alone that will be God’s people with whom he dwells...Rather, as a result of the witness of the special people, all the peoples will be God’s peoples.”⁴⁴⁶ Revelation concludes the biblical story with the fulfillment of God’s promises to the patriarchs and a reversal of the curses of Eden and Babel by gathering believers from diverse nations of the world together to dwell within their midst.⁴⁴⁷

444. Beale, *The Book of Revelation*, 1047.

445. Beale, *The Book of Revelation*, 1047.

446. Bauckham, *The Climax of Prophecy*, 311.

447. Williams, *Redemptive Kingdom Diversity*, 146.

New Testament Conclusions

This selective survey of the New Testament has demonstrated that the redemptive plan of God that began in the Old Testament through the promise given to Abraham is continued in the New Testament. The gospel writers make great effort to establish the connection of Jesus' life and death to the promises given to Abraham and David. Likewise, the proclamation of the gospel message in Acts and the teaching of the apostle Paul are laden with references to the Hebrew Scriptures. The early Christian movement clearly viewed itself as a continuation and fulfillment of the plan of God that began in Genesis. As foreshadowed in Genesis 12:1-3 and developed throughout the Old Testament, the fulfillment of the mission of God in the New Testament is not limited to the nation of Israel but is expanded to include individuals from all nations who believe on the Lord Jesus Christ. As Bantu describes, "Christianity is not becoming a global religion, it has always been a global religion."⁴⁴⁸

The book of Acts highlights the expansion of the church as the Holy Spirit empowers her to fulfill the Great Commission of Christ. The Spirit's superintendence of the Gentile mission is witnessed in the lives of Peter, Philip, and Paul. Together, these pioneers of gospel preaching among the Gentiles progress from Jerusalem, through Judea and Samaria, and begin to take the message of Christ around the Roman Empire. The leadership of the young church transitions from completely Palestinian Jew to include Hellenistic Jews and Gentile converts to the faith. The church wrestles with whether to require the Gentile converts to observe the socio-religious requirements of the Jewish law and concludes that this is unnecessary based on the doctrine of justification by faith alone.

448. Bantu, *A Multitude of All Peoples*, 2.

Paul develops the key doctrine of justification by faith in his letters to the Galatians, Romans, and Ephesians. These epistles explore the spiritual reality that believers enjoy through faith in Christ, establishing the theological foundations of the Christian church. The relationship between Jewish and Gentile believers is considered in light of their mutual sin-guilt before God and their common need to experience salvation by grace through faith. Thus, the common humanity of Jews and Gentiles overrides their cultural particularities. Through Christ, God has removed the dividing wall and adopted believers into his own family. The church is the people of God, the temple of the Spirit, and the body of Christ. As believers have been united in one body through the Spirit, there should be unity and not division. This is accomplished through attitudes and actions of humility and love.

The redemptive plan of God concludes in the eschatological vision of John. Here the people of God gather from every tribe, language, people, and nation. The promises given to Abraham find fulfillment around the throne of God, as a multi-ethnic multitude worships together. The future hope of all believers is that God himself will dwell within their midst in the New Jerusalem.

Implications for Thesis-Project

In today's culturally charged environment, it is imperative that ministry practices be drawn from Scripture. After reviewing the thread of the multi-ethnic mission of God from Genesis to Revelation, we can have confidence that the promises given to Israel and fulfilled through Jesus Christ were always intended to encompass individuals from all nations through faith. As Williams concludes, "The fruit of God's redemption is multiethnicity."⁴⁴⁹ Therefore, Scripture supports an ecclesiology that is multi-ethnic. As such, there is a need to follow the New Testament example

449. Williams, *Redemptive Kingdom Diversity*, 182.

of developing diverse leaders to serve Christ's multi-ethnic church. This thesis-project rests not on a sociological or cultural foundation, but on biblical theology. As Williams notes, "One cannot have a healthy church or organization that pursues redemptive kingdom diversity without reliance upon the Spirit, the Bible, and the gospel of Jesus Christ."⁴⁵⁰ It is from this biblical bedrock that anthropological, sociological, and cultural factors should be considered in effort to live out the spiritual reality of the oneness of all believers in Christ and his church. As González concludes, "The question is not whether there will be a multi-cultural church. Rather, the question is whether those who have become accustomed to seeing the gospel expressed only or primarily in terms of those dominant cultures will be able to participate in the life of the multicultural church that is already a reality."⁴⁵¹

450. Williams, *Redemptive Kingdom Diversity*, 182.

451. Justo L. González, *For the Healing of the Nations: The Book of Revelation in an Age of Cultural Conflict*, (Maryknoll, NY: Orbis Books, 1999), 91.

CHAPTER THREE: LITERATURE REVIEW

Introduction

This chapter will review definitions and metaphors of culture, explore the construct of cultural intelligence, present evidence of culturally intelligent leadership in Scripture, and discuss possible ways in which cultural intelligence can enhance congregational life in an existing multi-ethnic church.

Defining Culture

Anthropologists Daniel Bates and Fred Plog define culture as the “system of shared beliefs, values, customs, behaviors, and artifacts that members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.”¹ The concept of culture is akin to worldview, which Paul Hiebert describes as the foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives.”² Clyde Kluckhohn and Alfred Kroeber define the concept as “a pattern of thinking, feeling, and reacting to various situations and actions.”³ From the perspective of Christian mission, Marvin Newell defines culture as “group personality,” influencing how people think (beliefs), feel (values), and behave (customs).⁴ Culture operates on individual, societal, and organizational levels. It is shaped by

1. Daniel G. Bates and Fred Plog, *Cultural Anthropology*, (New York, NY: McGraw Hill, 1990), 7.

2. Paul G. Hierbert, *Transforming Worldview: An Anthropological Understanding of How People Change*, (Grand Rapids, MI: Baker Academic, 2008), 25.

3. Clyde Kluckhohn and Alfred L. Kroeber, *Culture: A Critical Review of Concepts and Definitions*, (New York, NY: Random House, 1952), 181.

4. Marvin J. Newell, *Crossing Cultures in Scripture: Biblical Principles for Mission Practice*, (InterVarsity Press, 2016), 18.

human societies and shapes the individuals within that society.⁵ Edgar Schein defines the term from an organizational leadership perspective, writing that culture is “the way a group of people solve problems and reconcile dilemmas.”⁶ Perhaps Michael Rynkiewicz captures the complexity of culture when he writes,

Culture is a more or less integrated system of knowledge, values, and feelings that people use to define their reality (worldview), interpret their experiences, and generate appropriate strategies for living; a system that people learn from other people around them and share with other people in a social setting; a system that people use to adapt to their spiritual, social, and physical environments; and a system that people use to innovate in order to change themselves as their environments change.⁷

Metaphors of Culture

There are several metaphors that could be used to describe culture. Craig Ott compares the concept to the water in which fish swim or air that people breathe, commenting “we take it for granted; we barely know it exists.”⁸ Ott also refers to cultures as different “games” with different rules, strategies, and objectives.”⁹ One could describe culture as eyeglasses with different colored lenses, highlighting the idea that each culture sees the world in a slightly different light. Geert Hofstede describes culture in terms of computer programming. While humans all have the same “hardware,” different cultures could be understood as unique

5. Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church*, (Chicago, IL: Moody Publishers, 2010), 23.

6. Edgar Schein, *Organizational Culture and Leadership*, (San Francisco, CA: Jossey-Bass, 2004), 17.

7. Michael Rynkiewicz, *Soul, Self, and Society*, (Eugene, OR: Cascade Books, 2011), 19.

8. Craig Ott, *Teaching and Learning Across Cultures: A Guide to Theory and Practice*, (Grand Rapids, MI: Baker Academic, 2021), 27.

9. Ott, *Teaching and Learning Across Cultures*, 27.

“software of the mind.”¹⁰ Software helps the hardware function and interact. It can be updated and rewritten.¹¹

Perhaps the most popular metaphor used to describe culture is that of an iceberg. This image communicates the difference between visible, or easily discernable, aspects of culture and invisible, or hidden, aspects. The use of the iceberg highlights the fact that most of the object is hidden under water, while what is seen above the water is just a portion of the whole, just as it is with culture (see Figure 3-1 below).

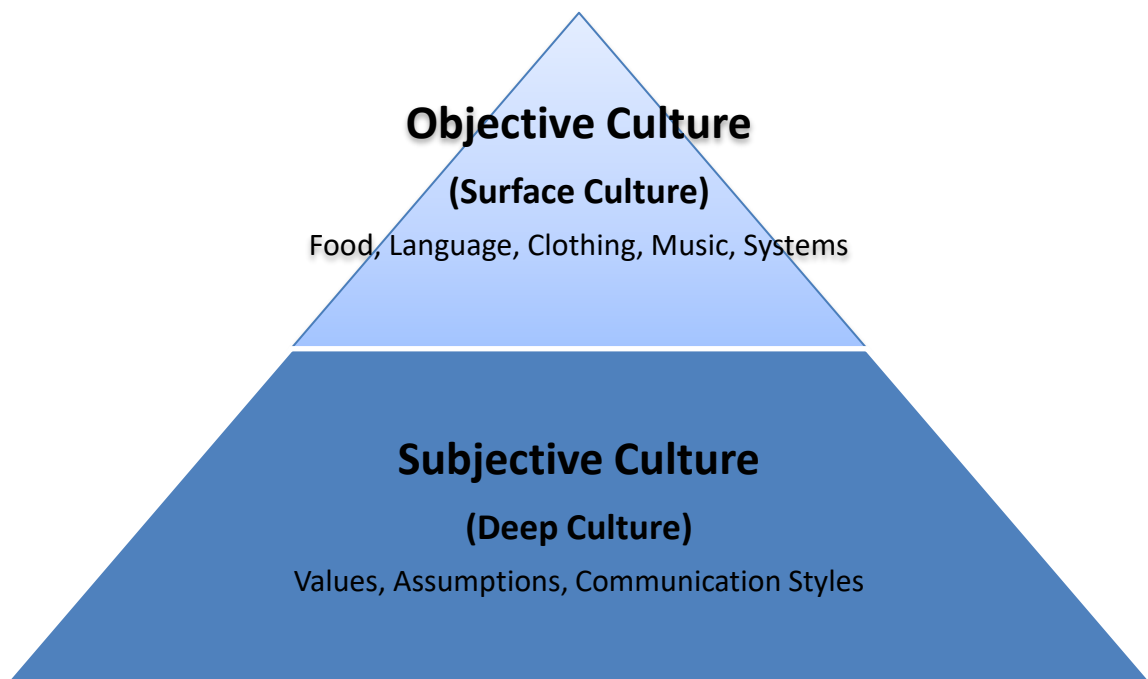


Figure 3-1. The Iceberg Metaphor of Objective and Subjective Culture

10. Geert Hofstede and Gert Jan Hofstede, *Cultures and Organizations: Software of the Mind*, (New York, NY: McGraw Hill, 2005), 4.

11. Rah, *Many Colors*, 25.

Those aspects of culture that are easily recognizable could be defined as “objective culture” and include artifacts and systems such as clothing, food, language, music, and societal structures such as religion, education, family, government, and economics.¹² These items could also be referred to as “surface culture.”¹³ They may represent the “what” of a culture. Hidden under the surface are aspects of “subjective culture,” which includes the “internal part of the culture that drives or motivates the visible, objective culture.”¹⁴ Aspects of the subjective culture include values, assumptions, motivations, and communication styles.¹⁵ These “underwater” elements could be referred to as “deep culture” and are often unspoken.¹⁶ They may represent the “why” of culture.

The foundational aspects of a worldview or culture lie beneath the surface as unseen, unspoken, and often unconscious realities that Edward Hall refers to as the “silent language of culture.”¹⁷ They are tacit and often operate at the unconscious level. Developing an understanding of these submerged aspects of culture can be difficult because they are often assumed and not explicitly communicated. When we are not familiar with these silent realities,

12. David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, (New York, NY: AMACOM, 2015), 75.

13. Sarah Shin, *Beyond Colorblind: Redeeming our Ethnic Journey*, (Downers Grove, IL: InterVarsity Press, 2017), 124.

14. Patty Lane, *A Beginner's Guide to Crossing Cultures: Making Friends in a Multicultural World*, (Downers Grove, IL: InterVarsity Press, 2002), 18.

15. Lane, *A Beginner's Guide to Crossing Cultures*, 19.

16. Shin, *Beyond Colorblind*, 124.

17. Edward T. Hall, *The Silent Language*, (Garden City, NY: Doubleday, 1973), 38-59.

there is a danger of replacing what is not being said from another culture with assumptions from our own, which can cause misunderstanding and conflict.¹⁸

Universal, Cultural, and Individual Norms

Adding to the complexity of the concept of culture is the differentiation between universal, cultural, and individual norms (see Figure 3-2 below).¹⁹ That which is universal pertains to all humans. This category emphasizes that humans are more alike than different: all humans share common biological, social, psychological, and spiritual needs.²⁰ All humans need food, shelter, security, companionship, and experience similar developmental processes.²¹ In addition to the universal characteristics of all people, there are cultural aspects that differ between groups of people. Culture, then, is the way people groups meet their universal needs, organize their collective lives, and interpret the world together.²² And while every human being has been enculturated to certain values and customs, each person is an individual and has unique characteristics.²³ No two people are the same, and there is danger in overgeneralizing and stereotyping individuals from any specific culture. Each human person has been uniquely shaped

18. E. Randolph Richards and Brandon J. O'Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blindness to Better Understand the Bible*, (Downers Grove, IL: InterVarsity Press, 2012), 12.

19. Ott, *Teaching and Learning Across Cultures*, 29-31.

20. Ott, *Teaching and Learning Across Cultures*, 29.

21. James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, (Downers Grove, IL: InterVarsity Press, 2009), 72.

22. Ott, *Teaching and Learning Across Cultures*, 30.

23. Ott, *Teaching and Learning Across Cultures*, 31.

by a common human nature, a specific cultural environment, and individual personalities and experiences.²⁴

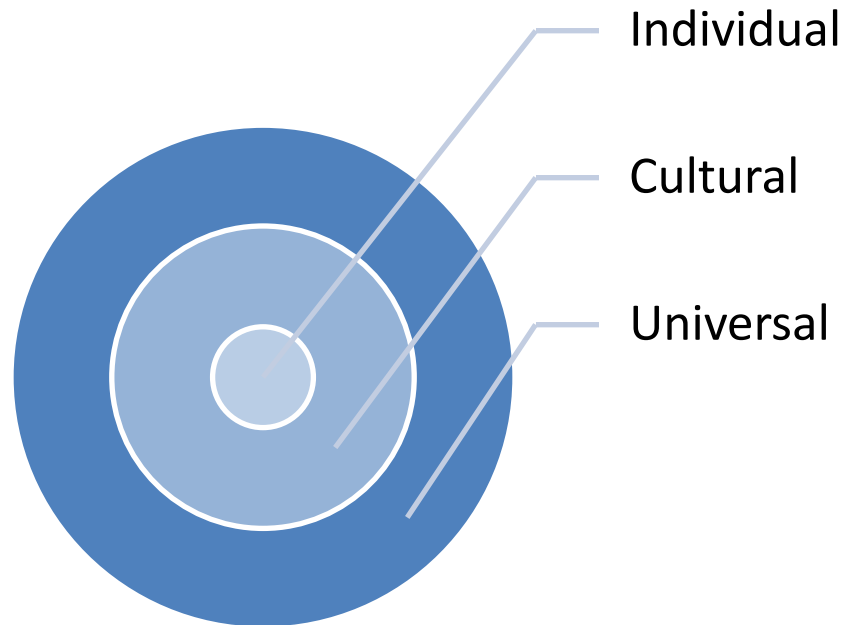


Figure 3-2. Universal, Cultural, and Individual Norms

A Redemptive View of Culture

According to Soong-Chan Rah, the concept of culture should be understood in a broader biblical-theological view that goes beyond anthropological definitions and metaphors.²⁵ Rah argues that the ability to create culture should be understood as part of humanity's creation in the image of God and the mandate given to Adam and Eve to be fruitful and multiply (Genesis 1:26-31).²⁶ Nancy Pearcey explains that this passage, sometimes called the Cultural Mandate, show us

24. Plueddemann, *Leading Across Cultures*, 72.

25. Rah, *Many Colors*, 26.

26. Rah, *Many Colors*, 28.

God's intention for humans to create cultures.²⁷ Newell agrees, writing, "It can be asserted that the unseen spiritual and inner side of the image of God that was bestowed on humankind's spirit, or immaterial part, included a degree of culture."²⁸ Rah writes, "Because we are created with a spiritual capacity to reflect the character of God, we also possess the capacity to re-create God's image through procreation. That spiritual capacity extends to our ability to create culture."²⁹

While some argue that cultural diversity did not develop until after the tower of Babel (Genesis 11), and therefore is a byproduct of God's judgement, Sarah Shin presents evidence that cultural particularities were developing before Babel. She points to Genesis 4 to show that people were already developing "culturally distinct" ways of living earlier in Genesis, such as those who lived in tents and raised livestock (Genesis 4:20), those who played instruments and pipes (Genesis 4:21), and those who made tools out of bronze and iron (Genesis 4:22).³⁰ Rah agrees and argues that the image of God remains with humans after the fall. He concludes, "Cultures, therefore, are not inherently evil, but rather are an expression by fallen humanity to live into the high calling of the *Imago Dei*. We need not view culture with an 'all bad' perspective, but instead as a sincere, albeit fallen attempt to reflect God's image through the process of creativity."³¹ Culture, then, is not an aspect of human life to be rejected, but a byproduct of individuals made in the image of God to be redeemed and used for his glory.³²

27. Nancy R. Pearcey, *Total Truth: Liberating Christianity from its Cultural Captivity*, (Wheaton, IL: Crossway Books, 2004), 47.

28. Newell, *Crossing Culture in Scripture*, 24.

29. Rah, *Many Colors*, 27-28.

30. Shin, *Beyond Colorblind*, 28.

31. Rah, *Many Colors*, 29.

32. Rah, *Many Colors*, 21.

Cultural Intelligence

The complex nature of culture portends the possibility of cross-cultural conflict. When individuals from two or more cultures interact, there is a chance of misunderstanding, frustration, and offense.³³ Cultural Quotient Theory, or Cultural Intelligence (CQ), is a behavioral construct of cross-cultural competence that has been developed to evaluate a person's ability to successfully navigate cross-cultural situations. The concept was pioneered by Christopher Earley and Soon Ang in their book, *Cultural Intelligence: Individual Interactions Across Cultures*. Earley and Ang's work builds on Howard Gardner's Multiple Intelligence Theory, which argues that there are differing domains of intelligence outside of general cognitive intelligence, or IQ.³⁴ Earley and Ang also further Sternberg and Detterman's multidimensional perspective of intelligence, which holds that intelligence may be displayed in places other than the classroom.³⁵ Earley and Ang argue that cultural intelligence falls within a category of "non-academic intelligences" such as social intelligence, emotional intelligence, and practical intelligence.³⁶

The key difference between cultural intelligence and other non-academic intelligences is the focus on skills that are effective in cross-cultural situations. Robert Sternberg and Elena Girgonenko researched the concept of intelligence in various cultural contexts and determined that "intelligence cannot be understood outside of its cultural context," adding that Westerners often assume that skills "obtained in one culture- usually, their culture- apply anywhere," when

33. Ott, *Teaching and Learning Across Cultures*, 2.

34. Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, (New York, NY: Basic Books, 1983); Howard Garner, *Multiple Intelligences: The Theory in Practice*, (New York, NY: Basic Books, 1993).

35. R. J. Sternberg and D. K. Detterman, *What is Intelligence? Contemporary Viewpoints on its Nature and Definition*, (Norwood, NJ: Ablex, 1986).

36. P. Christopher Earley and Soon Ang, *Cultural Intelligence: Individual Interactions Across Cultures*, (Stanford, CA: Stanford University Press, 2003), 45-53.

in reality they often do not.³⁷ Soon Ang and Linn Van Dyne agree, noting, “Since the norms for social interaction vary from culture to culture, it is unlikely that cognitive intelligence, EQ, or social intelligence will translate automatically into effective cross-cultural adjustment and interaction.”³⁸ Whereas the other non-academic intelligences are limited to specific cultural contexts, the concept of cultural intelligence expands these categories across cultures. Ang and Van Dyne suggest, “Just as emotional intelligence (EQ) complements cognitive intelligence (IQ), in that both are important for an individual to find success at work and in personal relationships in an increasingly interdependent world, we suggest that CQ is another complementary form of intelligence that can explain variability in coping with diversity and functioning in new cultural settings.”³⁹ Therefore, “CQ picks up where these other forms of intelligence leave off.”⁴⁰

Earley and Ang define cultural intelligence as “the capability to deal effectively with other people with whom the person does not share a common cultural background and understanding.”⁴¹ Restated, CQ is a “construct of intelligence that reflects adaptation to varying cultural contexts.”⁴² Ang and Van Dyne further clarify that CQ is “the capability of an individual to function effectively in situations characterized by cultural diversity.”⁴³ David Livermore

37. Robert J. Sternberg and Elena L. Grigonenko, “Cultural Intelligence and Successful Intelligence,” *Group and Organizational Management*, Feb 2006; 31, 1, p. 37.

38. Soon Ang and Linn Van Dyne, “Conceptualization of Cultural Intelligence,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang and Linn Van Dyne, (Armonk, NY: M.E. Sharpe, 2008), 4.

39. Ang and Van Dyne, “Conceptualization of Cultural Intelligence,” 4.

40. Livermore, *Leading with Cultural Intelligence*, 27.

41. Earley and Ang, *Cultural Intelligence*, 12.

42. Earley and Ang, *Cultural Intelligence*, 4.

43. Ang and Van Dyne, “Conceptualization of Cultural Intelligence,” 3.

presents cultural intelligence as an “individual capability” that some people have and others do not, while arguing that anyone can become more culturally intelligent.⁴⁴

Earley and Ang’s Model of Cultural Intelligence

Earley and Ang set forth three elements of cultural intelligence: cognitive, motivational, and behavioral (see Figure 3-3 below).⁴⁵ These three elements correspond to the head (thinking), heart (emotional), and body (physical behavior).⁴⁶

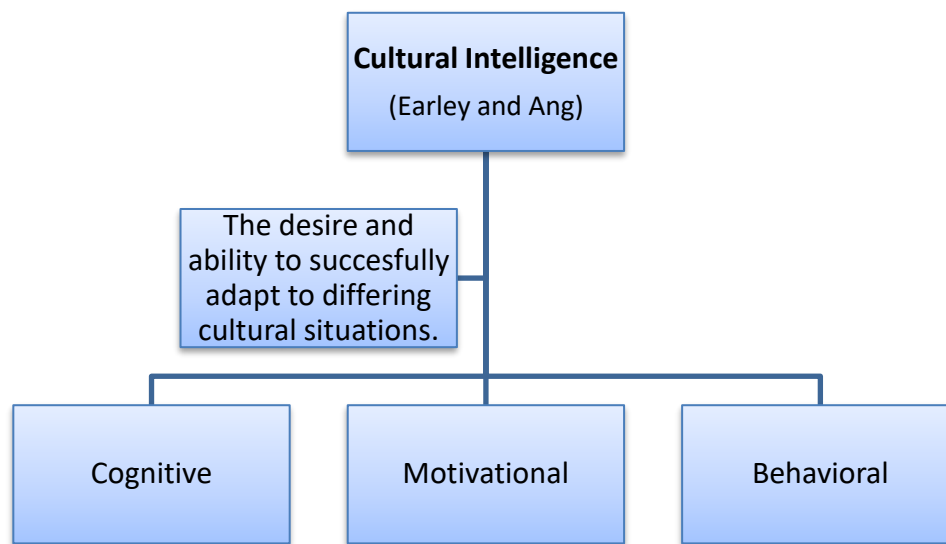


Figure 3-3. Earley and Ang’s Three Capabilities of Cultural Intelligence

44. Livermore, *Leading with Cultural Intelligence*, 26.

45. Earley and Ang, *Cultural Intelligence*, 59.

46. P. Christopher Earley and Elaine Mosakowski, “Cultural Intelligence,” in *HBR’s 10 Must Reads on Managing Across Cultures*, (Boston, MA: Harvard Business Review Press, 2016), 4.

The cognitive dimension of CQ “refers to general cognitive skills that are used to create new specific conceptualizations of how to function and operate within a new culture as well as culture-specific knowledge (both declarative and procedural).”⁴⁷ This element of cultural intelligence highlights a person’s awareness of cultural differences and ability to learn to evaluate and adapt to those differences. The cognitive dimension of CQ begins with a level of self-awareness and the ability to develop a “culture map” of oneself.⁴⁸ The cognitive element also includes the ability to differentiate between one’s own culture and that of others, often developing new conceptions (or culture maps) through inductive reasoning.⁴⁹ It involves the development of intentional learning strategies for increasing one’s understanding of another culture.⁵⁰

The motivational dimension of CQ refers to the degree to which a person wants to adjust to different cultures and their perceived capacity to do so.⁵¹ Earley and Ang argue that cultural knowledge alone does not constitute CQ. Instead, a culturally intelligent person “must be motivated to adapt and adjust to the cultural setting.”⁵² They note that the motivational aspect of change has often been neglected in intelligence literature and contend that an individual’s personal values, efficacy expectations, and goals are key to successful adaptation.⁵³ Earley and Ang summarize these motivational factors when they write, “values provide a general

47. Earley and Ang, *Cultural Intelligence*, 9.

48. Earley and Ang, *Cultural Intelligence*, 122.

49. Earley and Ang, *Cultural Intelligence*, 122-23.

50. Earley and Mosakowski, “Cultural Intelligence,” 5.

51. Earley and Ang, *Cultural Intelligence*, 17.

52. Earley and Ang, *Cultural Intelligence*, 10.

53. Earley and Ang, *Cultural Intelligence*, 124-25.

benchmark for assessing one's perceived desirability of various potential actions and outcomes. Efficacy expectations provide us with the impetus to set and pursue personal goals as well as redouble efforts in the face of potential failure. Goals provide the guidance and intrinsic challenge needed for delving into the cultural milieu."⁵⁴ The motivational aspect of a person's CQ will be tested when they face inevitable setbacks and cross-cultural conflict.⁵⁵

The third dimension of CQ is behavioral, meaning that if a person is to function well in cross-cultural settings, they must be motivated to move beyond knowledge into action. Earley and Ang note that, "without effective execution, a person's CQ is not realized. CQ requires effective adaptation to cultural circumstance- not merely one's thoughts, intentions, or wishes."⁵⁶ Behavioral CQ involves adjusting one's conduct to better fit a specific cultural situation, and often includes mirroring the customs and gestures of the target culture.⁵⁷ This could include altering one's speech, body language, facial expressions, and orientation of time.⁵⁸ Earley and Ang highlight the importance of verbal and nonverbal communication for social interaction and conclude that "the ability of any individual to appreciate the universality and cultural-specific aspects of social behaviors will be a key indicator in diagnosing and developing the behavioral component of cultural intelligence."⁵⁹ They introduce the syndrome of "cultural autism" in which people with low forms of behavioral CQ display extreme forms of behavioral deficits or

54. Earley and Ang, *Cultural Intelligence*, 154.

55. Earley and Mosakowski, "Cultural Intelligence," 6-7.

56. Earley and Ang, *Cultural Intelligence*, 11.

57. Earley and Mosakowski, "Cultural Intelligence," 6.

58. Earley and Ang, *Cultural Intelligence*, 170-178.

59. Earley and Ang, *Cultural Intelligence*, 155.

excesses akin to autistic behaviors.⁶⁰ Therefore, a person's ability to control their "self-presentation" through identifying, attending to, and controlling the impressions they make on others through their social behavior is key to behavioral CQ.⁶¹

Ang and Van Dyne's Four-Factor Model of CQ

Soon Ang and Linn Van Dyne compile contemporary research on cultural intelligence in their *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*. In this work, they define cultural intelligence as "an individual's capability to function and manage effectively in culturally diverse settings."⁶² Building on the work of Earley and Ang, they set forth the "Four Factor Model of CQ," which separates the cognitive element into two separate categories: metacognitive and cognitive, which are measured along with the elements of motivation and behavior (see Figure 3-4 below).⁶³

60. Earley and Ang, *Cultural Intelligence*, 157.

61. Earley and Ang, *Cultural Intelligence*, 181.

62. Ang and Van Dyne, "Conceptualization of Cultural Intelligence," 3.

63. Ang and Van Dyne, "Conceptualization of Cultural Intelligence," 3.

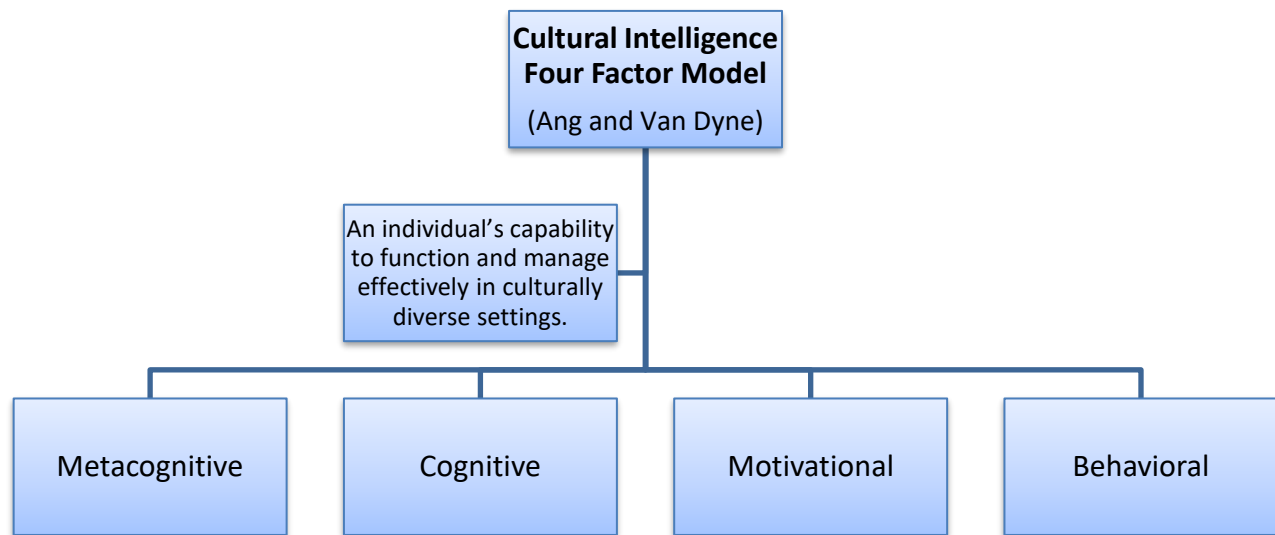


Figure 3-4. Ang and Van Dyne’s Four Factor Model of Cultural Intelligence

Metacognitive CQ is differentiated as being a person’s “cultural consciousness and awareness” in diverse cultural settings while cognitive CQ refers to one’s knowledge of “norms, practices, and conventions” within those settings.⁶⁴ While Earley, Ang, and Tan combine the Metacognitive and Cognitive dimensions into one category, which they refer to as “cultural strategic thinking,” the Four Factor Model separates the two.⁶⁵ Ang and Van Dyne define the four categories as follows: “Metacognitive CQ reflects the mental capability to acquire and understand cultural knowledge. Cognitive CQ reflects the general knowledge and knowledge structures about culture. Motivational CQ reflects individual capability to direct energy toward learning about and functioning in intercultural situations. Behavioral CQ reflects individual

64. Linn Van Dyne, Soon Ang, and Christie Koh, “Development and Validation of the CQS: The Cultural Intelligence Scale,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang and Linn Van Dyne, (Armonk, NY: M.E. Sharpe, 2008), 17.

65. P. Christopher Earley, Soon Ang, and Joo-Seng Tan, *CQ: Developing Cultural Intelligence at Work*, (Stanford, CA: Stanford Business Books, 2006), 49.

capability to exhibit appropriate verbal and nonverbal actions in culturally diverse interactions.”⁶⁶

Van Dyne, Ang, and Koh further developed and validated the Four-Factor Model and CQS (Cultural Intelligence Scale) for use across cultures through a series of six studies.⁶⁷ The CQS is a twenty-question questionnaire with four questions related to Metacognitive CQ, six questions related to Cognitive CQ, five questions related to Motivational CQ, and five questions related to Behavioral CQ.⁶⁸ Participants are asked to answer each question with a numerical value between one and seven, with one being “strongly disagree” and seven being “strongly agree.” The numerical values for each question are totaled and correlated to a person’s level of cultural intelligence on the scale.

David Livermore’s Four Capabilities of CQ

David Livermore has popularized the concept of cultural intelligence for use in corporate and ministry settings.⁶⁹ His work builds upon the initial concept of cultural intelligence set forth by Earley and Ang, and the Four Factor Model of CQ as developed by Ang and Van Dyne. Livermore defines CQ as the “capability to function effectively across national, ethnic, and

66. Ang and Van Dyne, “Conceptualization of Cultural Intelligence,” 5.

67. Van Dyne, Ang, and Koh, “Development and Validation of the CQS,” 16-38.

68. Van Dyne, Ang, and Koh, “Development and Validation of the CQS,” 20.

69. David Livermore, *Cultural Intelligence: Improving you CQ to Engage our Multicultural World*, (Grand Rapids, MI: Baker Academic, 2009); David Livermore, *The Cultural Intelligence Difference: Master the One Skill You Can’t do Without in Today’s Global Economy*, (New York, NY: AMACOM, 2011); David Livermore, *Serving with Eyes Wide Open: Doing Short-Term Missions with Cultural Intelligence*, Updated Edition, (Grand Rapids, MI: Baker Books, 2013). David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, (New York, NY: AMACOM, 2015); David Livermore, *Driven by Difference: How Great Companies Fuel Innovation through Diversity*, (New York, NY: AMACOM, 2016).

organizational cultures.⁷⁰ He describes the CQ model as a way of “measuring and improving the way we interact in different cultures.”⁷¹ While Livermore’s model utilizes the four factors set forth by Ang and Van Dyne, he has chosen to restate the elements of the model using different terminology. Therefore, the four factors of motivational, cognitive, metacognitive, and behavioral CQ appear in Livermore’s work as four capabilities: CQ Drive, CQ Knowledge, CQ Strategy, and CQ Action (see Figure 3-5 below).⁷²

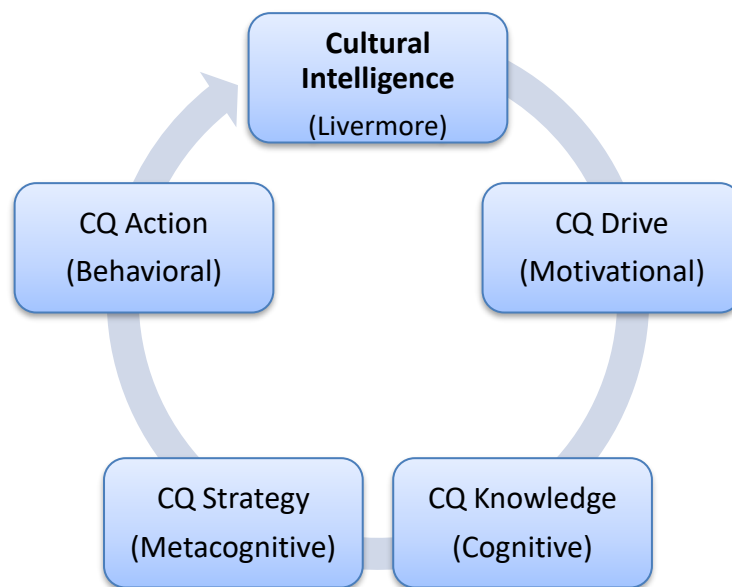


Figure 3-5. Livermore’s Four Capabilities of Culturally Intelligent Leaders

Livermore describes CQ Drive as the “motivational dimension of CQ” which is one’s “level of interest, drive, and energy to adapt cross-culturally.”⁷³ This capability is broken into

70. Livermore, *Leading with Cultural Intelligence*, 4.

71. Livermore, *Serving with Eyes Wide Open*, 110.

72. Livermore, *Leading with Cultural Intelligence*, 27.

73. Livermore, *Leading with Cultural Intelligence*, 27.

“three subdimensions that can be assessed and developed: intrinsic interest, the degree to which you derive enjoyment from culturally diverse situations; extrinsic interest, the tangible benefits you gain from culturally diverse experiences; and self-efficacy, the confidence that you will be effective in a cross-cultural encounter.”⁷⁴ In Livermore’s earlier work, he refers to this dimension of cultural intelligence as “Perseverance CQ,” highlighting the importance of an individual’s desire to succeed in cross-cultural situations, even in the midst of conflict.⁷⁵

Livermore defines CQ Knowledge as the “cognitive dimension,” referring to one’s “knowledge about culture and its role in shaping how business is done.”⁷⁶ This aspect of cultural intelligence measures a person’s “ongoing growth in understanding cross-cultural situations.”⁷⁷ The knowledge capability has two subdimensions that can be explored: cultural general understanding and context specific understanding. Cultural general understanding is “a macro understanding of cultural systems and the cultural norms and values associated with different societies.”⁷⁸ This includes knowledge of values, communication styles, predominant religious beliefs, role expectations for genders, and economic, legal, and political systems. Context specific understanding refers to a person’s grasp of the normative customs in a specific environment.⁷⁹ It is the “specialized, domain-specific cultural knowledge” that exists in subsectors such as technology, government, education, and religion.⁸⁰ Livermore argues that CQ

74. Livermore, *Leading with Cultural Intelligence*, 28.

75. Livermore, *Cultural Intelligence*, 52.

76. Livermore, *Leading with Cultural Intelligence*, 28.

77. Livermore, *Cultural Intelligence*, 48.

78. Livermore, *Leading with Cultural Intelligence*, 28.

79. Livermore, *Cultural Intelligence*, 48.

80. Livermore, *Leading with Cultural Intelligence*, 29.

knowledge is usually the most emphasized aspect of cross-cultural training but is not effective unless it is combined with the other three capabilities of CQ.⁸¹

CQ Strategy is the ability to make sense of culturally diverse experiences and plan accordingly.⁸² In his earlier work, Livermore refers to this as “Interpretive CQ” and highlights this aspect of the model as the “key linking process between knowledge and action.”⁸³ CQ Strategy has three subdimensions: planning, awareness, and checking. The subdimensions are described by Livermore when he writes, “Planning means taking time to prepare for a cross-cultural encounter- anticipating how to approach the people, topic, and situation. Awareness means being in tune with what’s going on in ourselves and others during an intercultural encounter. Checking means comparing our actual experiences with what we expected to happen.”⁸⁴ CQ strategy aligns with the idea of “getting on the balcony” to observe the various dynamics at play in a situation as described by Ronald Heifetz and Marty Linksy in *Leadership on the Line*. Thus, CQ strategy “requires standing back and watching even as you take part in the action being observed.”⁸⁵ It is being mindful of the various dynamics at play in any given situation and involves reflective thinking about the way people are thinking.⁸⁶ Livermore argues that, while CQ Knowledge may be the most overemphasized aspect of cross-cultural training, CQ Strategy may be the part least emphasized.⁸⁷

81. Livermore, *Leading with Cultural Intelligence*, 29.

82. Livermore, *Leading with Cultural Intelligence*, 29.

83. Livermore, *Cultural Intelligence*, 50.

84. Livermore, *Leading with Cultural Intelligence*, 30.

85. Ronald Heifetz and Marty Linksy, *Leadership on the Line: Staying Alive Through the Dangers of Change*, (Boston, MA: Harvard Business Review Press, 2017), 52.

86. Earley and Ang, *Cultural Intelligence*, 100.

87. Livermore, *Cultural Intelligence*, 50.

CQ Action is the ability to change verbal and nonverbal actions appropriately when interacting cross-culturally, or one's ability to "act appropriately in a range of cross-cultural situations."⁸⁸ This fourth dimension of cultural intelligence is the culmination of the other three elements. Livermore summarizes, "At the end of the day, our cultural intelligence is judged based on how we behave...A person growing in cultural intelligence learns what actions are needed to be effective and does them."⁸⁹ CQ Action includes the ability to adapt verbal and nonverbal communication styles, as well as the ability to adjust to the target person's value preferences.⁹⁰

Livermore notes that the goal of cultural intelligence is not behavioral modification *per se*. Instead, the goal of cultural intelligence is to engage in a process of critical thinking, reflection, and learning that brings about the ability to adapt to differing cultural situations. In other words, the change in behavior is not forced, but occurs as a natural part of the process. He argues, "The degree to which we change internally will be seen in the impressions we leave on others created by our appearance and actions."⁹¹ Growing in cultural intelligence will also help individuals decide when it is best to adapt to the cultural situation and when it is best to not adapt at all.⁹² Developing culture intelligence will increase a person's ability to adapt, but it does not make them into a chameleon that will change for every individual or situation encountered.⁹³

88. Livermore, *Leading with Cultural Intelligence*, 30.

89. Livermore, *Culture Intelligence*, 52.

90. Livermore, *Leading with Cultural Intelligence*, 47.

91. Livermore, *Cultural Intelligence*, 54.

92. Livermore, *Leading with Cultural Intelligence*, 179.

93. Livermore, *Leading with Cultural Intelligence*, 229.

Measuring CQ

Livermore has furthered the research of Ang and Van Dyne by using the Cultural Intelligence Scale (CQS) to develop the *CQ Self-Assessment* and the *CQ Multi-Rater Assessment*, which is a 360-degree assessment. The *CQ Self-Assessment* gives a person the opportunity to evaluate their level of cultural intelligence through self-testing, while the *CQ Multi-Rater Assessment* allows the person to compare their self-test with how others rate their cultural intelligence.⁹⁴ Livermore and his research team have continued to develop resources, including pre-assessments and post-assessments that measure change in cultural intelligence over time, through the Cultural Intelligence Center.⁹⁵

Growing in CQ

Livermore sets forth strategies for growing in CQ. To grow in CQ Drive, he suggests being honest with oneself, examining one's confidence level in cross-cultural situations, eating and socializing across cultures, considering the benefits of successful cross-cultural encounters, and working for something bigger through cross-cultural encounters.⁹⁶ To grow in CQ Knowledge, Livermore suggests that we reflect on culture's role in ourselves and others, learn different languages, review basic cultural systems, and learn about cultural values.⁹⁷ To increase CQ Strategy, Livermore suggests intentionality in planning cross-cultural encounters, developing awareness of self and others, reflecting on cross-cultural encounters after the fact, and finding a

94. Livermore, *Leading with Cultural Intelligence*, 32.

95. Assessments can be accessed at www.culturalQ.com.

96. Livermore, *Leading with Cultural Intelligence*, 47.

97. Livermore, *Leading with Cultural Intelligence*, 69.

cross-cultural guide or coach.⁹⁸ To grow in CQ Action, Livermore suggests we adapt communication styles, adjust our approach to leadership to match the values and norms of the host culture, and discern when to adapt and when not to adapt.⁹⁹

Cultural Systems and Values

A person's level of cultural intelligence is tied to their understanding of the impact that culture has on their daily lives and that of the target culture. Two primary areas of cultural knowledge are important: understanding cultural systems and cultural values. Livermore sets forth six key systems and ten value dimensions that we should be aware of when crossing cultures. He defines cultural systems as "the ways a society has organized itself in terms of meeting basic needs and the structures required for order."¹⁰⁰ The cultural systems include systems of economics (capitalism or socialism), families (kinship or nuclear family), education (formal or informal), legal (formal or informal), religious (rational or mystical), and artistic (solid vs. fluid).¹⁰¹ These systems form the core of daily life for a given culture (see Figure 3-6 below).

98. Livermore, *Leading with Cultural Intelligence*, 138.

99. Livermore, *Leading with Cultural Intelligence*, 159.

100. Livermore, *Leading with Cultural Intelligence*, 83.

101. Livermore, *Leading with Cultural Intelligence*, 83-97.

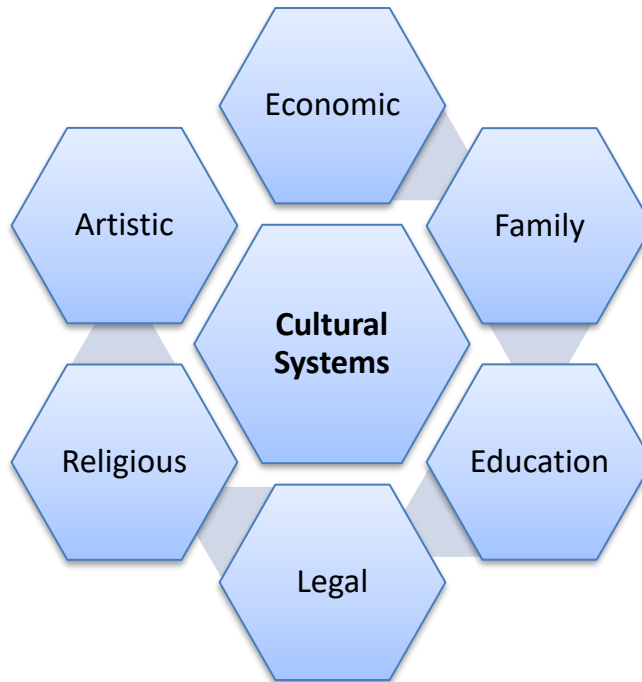


Figure 3-6. Cultural Systems

In addition to learning about the six systems listed above, familiarity with various cultural values will enable one to grow in cultural intelligence. Livermore lists ten value dimensions: individualism vs. collectivism, low power distance vs. high power distance, low uncertainty avoidance vs. high uncertainty avoidance, cooperative vs. competitive, short term vs. long term (regarding time), low context vs. high context (regarding communication), being vs. doing, universalism vs. particularism (regarding rules and standards), neutral or affective (regarding emotions), and monochronic vs. polychronic views of time (see Figure 3-7 below).¹⁰²

102. Livermore, *Cultural Intelligence*, 99-134; Livermore, *Driven by Difference*, 251-252. Others have proposed variations of the value dimensions above. Paul G. Hierbert, *Transforming Worldview: An Anthropological Understanding of How People Change*, (Grand Rapids, MI: Baker Academic, 2008), 64; Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: A Model for Effective Personal Relationships*, Third Edition, (Grand Rapids, MI: Baker Academic, 2016), 18-19. James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, (Downers Grove, IL: InterVarsity Press, 2009), 61-127.

Cultural Values
Individualism vs. Collectivism
Individualism emphasizes individual goals and rights
Collectivism emphasizes group goals and personal relationships
Power Distance
Low Power Distance emphasizes equality and shared decision making
High Power Distance emphasizes difference in status for decision making
Uncertainty Avoidance
Low Uncertainty Avoidance emphasizes flexibility and adaptability
High Uncertainty Avoidance emphasizes planning and predictability
Cooperative vs. Competitive
Cooperative emphasizes collaboration and nurturing behavior to get results
Competitive emphasizes competition, assertiveness, and achievement to get results
Time Orientation
Short-Term emphasizes immediate outcomes and success
Long-Term emphasizes long-term outcomes and success
Context
Low-Context emphasizes explicit communication through words
High-Context emphasizes indirect communication through tone and context
Being-Doing
Being emphasizes quality of life
Doing emphasizes being busy and meeting goals
Universalism vs. Particularism
Universalism emphasizes rules and standards that apply to everyone
Particularism emphasizes different standards based on relationships
Neutral-Affective
Neutral emphasizes nonemotional communication and hiding feelings
Affective emphasizes expressive communication and sharing feelings openly
Monochronic-Polychronic
Monochronic emphasizes one thing at a time with work and personal life being separate
Polychronic emphasizes multitasking and mixing work and personal

Figure 3-7. Livermore's Ten Cultural Value Dimensions

Returning to the metaphor of the iceberg, cultural systems are part of the objective culture that can be viewed above the surface, while cultural values are part of the subjective culture: presuppositions that serve as the foundation of a cultural worldview.¹⁰³ Reflecting on one's own cultural systems and values will help develop cultural intelligence.

103. Livermore, *Leading with Cultural Intelligence*, 75.

Cultural Intelligence in Scripture

Livermore argues that cultural intelligence is not predicated by sociological factors alone but aligns with the spirit of Jesus' incarnation and the ministry of the New Testament church. He claims that "Jesus' incarnation radically embodied the most extreme demonstration of cultural intelligence," and points to God's self-revelation throughout the Old and New Testament as evidence of God's motivation to connect with humanity, which is ultimately accomplished through the incarnation of Christ.¹⁰⁴ Thus, Christians have a culturally intelligent God, willing to adapt himself to the form of a human male (John 1:14), grow and develop among the people he was trying to reach (Luke 2:52), and identify with the human experience (Hebrews 4:15). Jesus is the ultimate example of adaptive contextualization for the good of others (Philippians 2:4-11).

After Christ's ascension, the Holy Spirit empowers the church to overcome cultural barriers. Perhaps the disciples' Spirit empowered ability to speak in other languages could be taken as a sign of the cultural intelligence needed to reach the nations in fulfillment of the Great Commission. Throughout the book of Acts, the Spirit leads the church beyond the bounds of the nation of Israel as seen in the lives of Philip (Acts 8), Peter (Acts 10), and Paul (Acts 13-28).

The clearest example of culturally intelligent leadership in the New Testament comes from the ministry of Paul the apostle. After arguing that Gentile believers should not be circumcised (Acts 15), Paul requires Timothy to be circumcised (Acts 16). Elsewhere, Paul does not require Titus to be circumcised (Galatians 2:3). Was this a contradictory stance by the apostle? Note that Timothy was a half-Jew, and therefore should have been circumcised according to Jewish culture. Paul was aware of cultural stumbling blocks to the gospel and encouraged Timothy's circumcision "because of the Jews who were in those places" (Acts 16:3).

104. Livermore, *Cultural Intelligence*, 32-33.

He was aware of the potential cultural conflict (CQ knowledge) and was willing to sacrificially adapt (CQ Action) to spread the gospel (CQ Drive). But what of Titus? Timothy was a half-Jew and his status as uncircumcised was a cultural issue. Titus, however, was not a Jew. Therefore, the issue of circumcision was not cultural, but theological (righteousness by grace alone through faith). With Titus we see an example of Paul's awareness of a potential cross-cultural conflict, yet his refusal to change. The lesson from the circumcision of Timothy is that Paul was willing to adapt culturally, but not theologically. His adaptation was based on protecting the purity of the gospel and being effective in cross-cultural ministry.

Another example of cultural intelligence in Paul's ministry is in Acts 17. Here Paul arrives in Athens and "his spirit was provoked within him" when he noticed the culture of idolatry in the city (Acts 17:16). He engaged in dialogue with the Epicurean and Stoic philosophers and travelled to the Areopagus to speak to the people of the city (Acts 17:18-19). As he began his message to the Athenians, Paul states, "Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'to the unknown god'" (Acts 17:22-24). Here Paul demonstrates CQ Drive (the desire to preach the gospel), CQ knowledge (awareness of the culture of idolatry in Athens), CQ Strategy (he "perceived" aspects of their culture through observation), and CQ Action (he adapts his message, beginning with an aspect of their culture, the temple of the unknown god, rather than his typical Old Testament foundation). Paul, then, did not just take the gospel to a culture, but through a culture.¹⁰⁵ He understood that this was a

105. Mark DeYmaz and Harry Li, *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them*, (Grand Rapids, MI: Zondervan, 2010), 151.

unique context and used imagery that they would understand to present the gospel in a unique way, using “preexisting elements of that culture in order to plead the case for Christ.”¹⁰⁶

A final example of culturally intelligent leadership from Paul’s ministry is found in the narrative of Acts 21-23. Here Paul displays an ability to speak different languages, addressing the Roman tribune in Greek, and the Jewish audience in Hebrew (Acts 21:37-40). When he is arrested and is about to be punished by beating, he uses his status as a Roman citizen to gain his freedom. And when he appears before the council of Jewish priests, he “perceives” that there are different religious views at work between the Pharisees and the Sadducees and uses this knowledge for his benefit, and the benefit of the gospel (Acts 23:6). Thus, Paul understood the social, religious, and governmental dynamics at play as he preached around the Roman Empire, demonstrating a cultural ambidexterity, and having the drive, knowledge, and the ability to adjust to a variety of situations for the furthering of the gospel. Paul summarizes his approach to adaptive ministry in 1 Corinthians 9:19-23 when he writes,

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law, I became as one under the law...that I might win those under the law. To those outside the law I became as one outside the law...that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.

Potential Benefits of CQ for the Multi-Ethnic Church

Several researchers and practitioners have highlighted the need for the development of cultural competence in the multi-ethnic church. Mark DeYmaz lists the pursuit of cross-cultural

106. Rah, *Many Colors*, 30.

competence as one of his “Seven Core Commitments of a Multi-Ethnic Church.”¹⁰⁷ Similarly, George Yancey lists the development of personal skills as a key factor in the creation of “real multiracial fellowship, rather than merely learning how to share a church building with members of another racial group.”¹⁰⁸ There is a need for ministry parishioners and practitioners to develop the skills to work across cultures. Given the propensity for results driven ministry, a ministry practitioner might inquire as to the return on investment from developing cultural intelligence. In other words, how can CQ enhance congregational life? This section will review how cultural intelligence can help free a multi-ethnic church from cultural captivity, impact interpersonal relationships within the congregation, strengthen teams, increase preaching effectiveness, deepen discipleship, and broaden mission.

Freedom from Cultural Captivity

Reflecting on recent cultural shifts in the United States, researcher David Olson describes the possible responses of the American church. He writes, “At its best, Christianity has the adaptive ability to connect with an enormous diversity of cultures around the world. At its worst, Christianity has the lamentable propensity to become completely intertwined with its host culture.”¹⁰⁹ Falling prey to what Soong-Chan Rah refers to as “cultural captivity,” many congregations continue to elevate a western worldview guided by primarily white leadership.¹¹⁰

107. Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandates, Commitments, and Practices of a Diverse Congregation*, (San Francisco, CA: Jossey-Bass, 2007), 94-107.

108. George Yancey, *One Body One Spirit: Principles of Successful Multiracial Churches*, (Downers Grove, IL: InterVarsity Press, 2003), 16.

109. David T. Olson, *The American Church in Crisis: Groundbreaking Research Based on a National Database of over 200,000 Churches*, (Grand Rapids, MI: Zondervan, 2008), 161.

110. Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from White Western Cultural Captivity*, (Downers Grove, IL: InterVarsity Press, 2009), 20.

Cultural captivity is seen when those in the ethnic majority set the agenda for the organization without consideration for the concerns of ethnic minority groups within the congregation. Captivity, or encapsulation, occurs when the majority culture views itself as the norm, and other cultures as aberrations. This approach could also be referred to as minimization, or colorblindness, and offers few options to minority members other than assimilation or disassociation.¹¹¹

Through a colorblind approach to culture, those in the majority culture often do not “think of themselves as a distinctive culture but as the neutral standard by which others are categorized.”¹¹² By focusing on cultural value dimensions and assessing an individual’s personal value preferences, the cultural intelligence model combats the idea that those in the majority are cultureless. In the words of Mark DeYmaz, cultural intelligence helps us understand that our cultural way of doing things is “a way and not necessarily the way.”¹¹³ In *One Body One Spirit*, Geroage Yancey warns that cross-cultural Christian fellowship should be engaged “in a way to assure racial minorities that they will not be called to merely adhere to European American culture.”¹¹⁴

Cultural captivity includes making decisions based on cultural bias. Implicit bias is the prejudice that an individual may hold against certain groups of people, often unconsciously.¹¹⁵ Cultural intelligence confronts cultural captivity and implicit bias by helping people to

111. Livermore, *Driven by Difference*, 52.

112. David W. Swanson, *Rediscipling the White Church: From Cheap Diversity to True Solidarity*, (Downers Grove, IL: InterVarsity Press, 2020), 36-37.

113. DeYmaz, *Building a Healthy Multi-Ethnic Church*, 144.

114. Yancey, *One Body One Spirit*, 38.

115. Livermore, *Leading with Cultural Intelligence*, 49.

understand their own cultural particularities and fosters an awareness of the cultural perspectives of others. It helps people to see beyond the surface elements of cultural difference into the depth of cultural values and beliefs. Individuals with high CQ “refrain from making judgements and evaluations regarding others until information beyond ethnic characteristics are made available.”¹¹⁶ Livermore argues the importance of confronting cultural biases, emphasizing it as “the first step toward improving your effectiveness with diverse colleagues and customers.”¹¹⁷

The challenge for leaders in a multi-ethnic culture is to foster biblical and spiritual unity in a congregation without promoting a sense of cultural captivity. It involves living with the tension of various perspectives on a variety of issues. Yancey writes, “Leaders of multiracial churches can continue to believe social perspectives that are part of their own racial culture, but they will have to learn how to live with those who have perspectives different from their own.”¹¹⁸ In *Leading Cross-Culturally*, Sherwood Lingenfelter describes a new culture that can be formed in multi-cultural settings, which he refers to as “covenant community.” This occurs when members understand their “default culture” and adapt when necessary for the better of the whole.¹¹⁹ Thus, a healthy multi-ethnic church is an “integrated” church in which aspects of separate cultures are maintained and a new culture is formed from the cultures in the congregation.¹²⁰ Rah summarizes, “Our goal in cultural intelligence, therefore, is not to erase

116. Detelin S. Elenkov and Joana R. C. Pimentel, “Social Intelligence, Emotional Intelligence, and Cultural Intelligence: An Integral Perspective,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang and Linn Van Dyne, (Armonk, NY: M.E. Sharpe, 2008), 300.

117. Livermore, *Driven by Difference*, 37.

118. Yancey, *One Body One Spirit*, 48.

119. Sherwood G. Lingenfelter, *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership*, (Grand Rapids, MI: Baker Academic, 2008), 81-90.

120. Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*, (New York, NY: Oxford University Press, 2003), 165.

cultural differences but rather to seek ways to honor the presence of God in different cultures. When we are dealing with cross-cultural and multi-cultural ministry, it is important to see God at work in all cultures not just in one.”¹²¹

Reconciled Relationships

While summarizing his study of multi-ethnic congregations, George Yancey suggests that ministry leaders develop “personal skills” to minister effectively in the multi-ethnic church setting, including the “ability to adjust to the various cultures and customs” that new ethnic groups bring to an existing church.¹²² This is particularly beneficial to European Americans, who “are more ignorant about the cultures of racial minorities than vice versa.”¹²³ Without the development of cross-cultural skills, interpersonal misunderstanding and conflict is likely.¹²⁴ After years of cross-cultural ministry experience, James Plueddemann concludes that “the greatest difficulties in multicultural leadership arise from tensions growing out of internal values.”¹²⁵ Craig Ott agrees, writing, “At the root of much frustration experienced by cross-cultural teachers and learners are conflicting expectations,” adding that cultural values often define and shape those expectations.¹²⁶

121. Rah, *Many Colors*, 29.

122. Yancey, *One Body One Spirit*, 121.

123. Yancey, *One Body One Spirit*, 122.

124. Earley and Ang, *Cultural Intelligence*, xi.

125. Plueddemann, *Leading Across Cultures*, 71.

126. Ott, *Teaching and Learning Across Cultures*, 5.

Plueddemann proposes guidelines for reducing tension in multicultural groups. One guideline is encouraging individuals to uncover their own unconscious cultural values, and another is discovering the cultural values of others.¹²⁷ The CQ model's focus on knowledge, strategy, and action fits these guidelines well, addressing the need to understand one's own values and those of others. Therefore, developing cultural intelligence holds the potential to produce mutual understanding and respect, while reducing interpersonal conflict. As Livermore concludes, "Individuals with high CQ are more likely to overcome the interpersonal challenges and anxieties created by cultural diversity."¹²⁸

The potential for reconciled relationships through developing cultural intelligence also includes addressing racial reconciliation. In *Divided by Faith*, Emerson and Smith argue that the church in America is prolonging racial segregation rather than being an agent of racial healing.¹²⁹ Part of the divide is the different cultural lens through which black and white Americans view the issue. By having a greater awareness of cultural values and assumptions, perhaps Americans of all races could better understand the "cultural tools" they are using to approach the topic of race and come to a better understanding of various perspectives on individual and systemic racism.¹³⁰

127. Plueddemann, *Leading Across Cultures*, 64.

128. Livermore, *Driven by Difference*, 24.

129. Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America*, (New York, NY: Oxford University Press, 2000), 170.

130. Emerson and Smith, *Divided by Faith*, 170.

Innovative Teams

In addition to reducing interpersonal conflict, high levels of cultural intelligence can lead to an increase in collaboration and innovation between individuals of different cultures.¹³¹

Whereas church leadership often includes various boards, committees, councils, and teams, cultural intelligence has the potential to improve the effectiveness of congregational leadership.

In *Sticky Teams*, Larry Osborne contends that church boards and ministry teams should spend time building relationships and understanding regarding the various backgrounds and

perspectives within the group, writing, “many of the fiercest conflicts and battles in a church board are triggered by differing experiences and paradigms that we aren’t even aware of.”¹³²

Similarly, George Cladis proposes that leadership teams model themselves after the perichoretic fellowship of the Trinity, developing trust and a collaborative team spirit through covenanting together in a learning community with those of different skills and temperaments.¹³³ Livermore’s

research shows that “homogenous teams outperform diverse teams when CQ levels are low. But when team members have high CQ, diverse teams are more innovative and productive than

homogenous teams are.”¹³⁴ Using cultural intelligence as a developmental model for cross-

cultural understanding could affect a variety of teams throughout the church from the elder,

pastoral, and lay level. And Yancey argues that developing culturally competent leadership at all

131. Livermore, *Driven by Difference*, 20.

132. Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page*, (Grand Rapids, MI: Zondervan, 2010), 41.

133. George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders*, (San Francisco, CA: Jossey-Bass, 1999), 10-16.

134. Livermore, *Driven by Difference*, 26.

levels of the church is necessary to survive the “inevitable tough times” experienced in the multi-ethnic church.¹³⁵

Increased Effectiveness in Teaching and Preaching

Developing cultural intelligence can increase the effectiveness of preaching and teaching ministries in the multi-ethnic church. Lingenfelter and Mayers caution that “cultural blindness makes us ineffective communicators,” a dire warning for those preaching in multi-ethnic settings.¹³⁶ Plueddemann agrees, noting that the most effective cross-cultural leaders are those with the broadest perspective.”¹³⁷ In *Preaching with Cultural Intelligence*, Matthew Kim integrates the CQ model with a homiletical model to demonstrate how cultural intelligence can enhance the preaching ministry. He argues that developing CQ can help the communicator better exegete the Scripture through increased awareness of the interpretive factors at play, enabling them to gain a better grasp of the “big idea” of the text.¹³⁸ Additionally, Kim encourages the development of cultural intelligence for an increased understanding of the congregants listening to the message. This includes the various theological perspectives within the church body.¹³⁹

Through an increased awareness of the cultural factors at play in the text and the congregation, the preacher can be more intentional about adapting the presentation of the message, including delivery style, illustrations, and applications, to fit the various cultural

135. Yancey, *One Body One Spirit*, 125.

136. Lingenfelter and Mayers, *Ministering Cross-Culturally*, 10.

137. Plueddemann, *Leading Across Cultures*, 204.

138. Matthew D. Kim, *Preaching with Cultural Intelligence: Understanding the People Who Hear Our Sermons*, (Grand Rapids, MI: Baker Academic, 2017), 16.

139. Kim, *Preaching with Cultural Intelligence*, 18-30.

contexts. Kim suggests that every preacher should strive to understand the cultural nuances of every listener in their congregation to present everyone mature in Christ (Colossians 1:28-29).¹⁴⁰ DeYmaz and Li agree, writing, “Pastors and church planters must make it a priority to pursue cross-cultural competence if they hope to discover the nuances of each culture and their effect on the overall body of Christ. Ultimately, your effectiveness in ministering to a broad range of people within the church will hinge on your ability to understand but also respect and rightly interpret for others various perspectives related to Christ, the church, and the gospel.”¹⁴¹

Deeper Discipleship

As a developmental model, cultural intelligence could aid in the development of emotional maturity that could impact discipleship. In *Emotionally Healthy Discipleship*, Peter Scazzero lists emotional immaturity as the primary barrier to what he calls “deep discipleship.”¹⁴² He explains that believers who lack an understanding of themselves as “whole people” lack the emotional maturity to develop spiritual maturity.¹⁴³ Pastor David Swanson agrees, noting that racial segregation and division are not diversity problems, they are discipleship problems.¹⁴⁴ For Scazzero, a key aspect of growing in emotional maturity is fostering an understanding of our cultural values. He refers to this as “going backward to go forward,” a process that involves acknowledging our family culture and evaluating that culture

140. Kim, *Preaching with Cultural Intelligence*, 4.

141. DeYmaz and Li, *Leading a Healthy Multi-Ethnic Church*, 149.

142. Peter Scazzero, *Emotionally Healthy Discipleship: Moving from Shallow Christianity to Deep Transformation*, (Grand Rapids, MI: Zondervan, 2021), 5.

143. Scazzero, *Emotionally Healthy Discipleship*, 8.

144. Swanson, *Rediscipling the White Church*, 8.

against the truth of Scripture.¹⁴⁵ Sarah Shin explains that this is a redemptive journey toward ethnic wholeness, a mending process that can make us agents of ethnic healing to those around us.¹⁴⁶ Lingenfelter and Mayers refer to this as “radical discipleship,” which is brought about through learning and awareness of our cultural perspectives and those of others.

By focusing on cultural awareness and knowledge, the cultural intelligence model could assist individuals on their journey toward emotionally healthy discipleship. Livermore refers to cultural intelligence as a model of “inward transformation” and one that focuses on development.¹⁴⁷ Cultural intelligence could also prepare discipleship leaders and mentors to better confront the various cultural dynamics at play in the life of the disciple.¹⁴⁸ Partnered with a biblical understanding of culture and the church’s call to reach the nations, the cultural intelligence model could aid in developing deep disciples.

Broader Mission

A final way in which cultural intelligence might enhance the congregational life in the multi-ethnic church is through encouraging a broader mission. The mission of the church is summed up in Christ’s words after his resurrection, “Go therefore and make disciples of all nations...” (Matthew 28:19). This mission is reemphasized prior to Christ’s ascension, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). And yet many Christians do not look past the borders of their own ethnicity, economic status, and cultural groups.

145. Scazzero, *Emotionally Healthy Discipleship*, 164-165.

146. Shin, *Beyond Colorblind*, 81-98.

147. Livermore, *Cultural Intelligence*, 12.

148. Ajith Fernando, *Discipling in a Multicultural World*, (Wheaton, IL: Crossway, 2019), 16.

By advancing the drive, knowledge, strategy, and action plans of individuals to effectively engage across cultures, cultural intelligence may help prepare the multi-ethnic church to better fulfill the mission of Christ. Yancey writes, “An individual who is unwilling to learn about the cultural norms of new racial cultures has a disadvantage when it comes to reaching or retaining members of that group.”¹⁴⁹ Hiebert agrees, writing, “Christians must take the worldviews of other people seriously, not because they agree with them, but because they want to understand the people they serve in order to effectively share with them the good news of the gospel.”¹⁵⁰ This includes ministries to the community around the congregation and oversees missions’ ministries, as Livermore concludes, “Cultural intelligence is one of the most important means of making short-term missions an effective tool for mission and formation for everyone involved.”¹⁵¹

Fulfilling the mission of Christ requires the humility and love that he showed through his incarnation. Livermore argues that sharing the love of Christ is the mission of the church and this “cannot be done without contextualizing ourselves through a pathway like cultural intelligence.”¹⁵² DeYmaz agrees, noting that the fulfillment of the multi-ethnic mandate of God requires taking intentional steps such as developing diverse relationships and cross-cultural competence.¹⁵³ The cultural intelligence model could serve as a tool to help ministry leaders take those steps. Livermore concludes, “Rather than perpetuating unloving, disrespectful interactions in these varying cultural contexts, the church can lead the way in authentically expressing love across the

149. Yancey, *One Body One Spirit*, 126.

150. Hiebert, *Transforming Worldviews*, 69.

151. Livermore, *Cultural Intelligence*, 27.

152. Livermore, *Cultural Intelligence*, 32.

153. DeYmaz, *Building a Healthy Multi-Ethnic Church*, 55.

chasm of cultural difference.”¹⁵⁴ Fulfilling the mission of Christ is the “primary reason cultural intelligence is an essential competency in the life of twenty-first century ministry leaders.”¹⁵⁵

Conclusion

This chapter has included definitions and metaphors of culture, an overview of the cultural intelligence model, a brief review of culturally intelligent leadership in Scripture, and a discussion of possible ways in which cultural intelligence can enhance congregational life in an existing multi-ethnic church. Cultural intelligence is a model for measuring, developing, and predicting a person’s ability to successfully navigate cross-cultural situations. It is a construct that has been developed from the theory of multiple intelligences as a non-academic intelligence along with emotional, social, and practical intelligence. Cultural intelligence focuses on developing a person’s motivation for pursuing cross-cultural competence (CQ Drive), their knowledge of other cultures (CQ Knowledge), their metacognitive awareness of cultural factors in cross-cultural contexts (CQ Strategy), and their ability to successfully adapt to cross-cultural situations (CQ Action).

Cultural intelligence can help the multi-ethnic church by fostering an awareness of different cultures and thereby freeing the church from cultural captivity. By helping individuals function better in cross-cultural situations, CQ can impact interpersonal relationships within the congregation. Improved personal relationships and cultural understanding could reverberate within congregations through strengthened ministry teams. CQ could also enhance the preaching ministry, deepen discipleship, and position the church to fulfill the multi-ethnic mandate of Christ.

154. Livermore, *Cultural Intelligence*, 19.

155. Livermore, *Cultural Intelligence*, 14.

Implication for Thesis-Project

This literature review takes an integrative approach to the concepts of culture, cultural intelligence, and the multi-ethnic church. It explains the model of cultural intelligence and explores the benefits of the model for the multi-ethnic church setting. The concepts reviewed above will serve as foundational knowledge for the workshop event and inform the content and design of the workshop sessions.

CHAPTER FOUR: RESEARCH METHODOLOGY

Introduction

Considering the bibliographic research completed in chapters two and three, an action research project was developed and conducted. This chapter will include a description of the research project, which was built around a two-session workshop designed to introduce the concept of cultural intelligence to lay leaders at an existing multi-ethnic church.

Project Overview

The research study was conducted at a host church in the Southeastern United States. The church is affiliated with a classic Pentecostal denomination that was founded in the late nineteenth century. The denomination has grown to approximately 39,000 churches, 32,000 of which are international congregations as last reported in 2018. The denomination consists of approx. 7.5 million members, with over 6 million international members reported in 2018. The host church was planted approximately 45 years ago, and the founding pastor remains the senior pastor, handling most of the preaching responsibilities and serving on the international leadership council for the denomination. The church began to ethnically integrate in the late 1970s and has become one of the most diverse congregations in the city, with a current membership of over 8,000 people representing eighty-six nations.¹ While the congregation is diverse, the pastoral staff has remained mostly mono-ethnic. Of fifteen staff pastors, one is African American, and one is white South African. The remaining pastors are white males born in the United States.

1. This information was gathered through attending a membership class at the host church.

The host church has recently shifted the focus of its discipleship ministry from on campus Bible classes to off campus small groups. The church launched the new small groups initiative as a response to the COVID-19 pandemic, hoping to become more flexible and less reliant on large gatherings on campus. A stated purpose of the small group program was to develop more unity and community in the congregation. To accomplish this, the small group program was loosely designed on the sermon-based model presented in Larry Osborne's *Sticky Church*. Osborne describes the sermon-based small group concept as "a lecture-lab model for studying the weekend sermon in-depth during the week."² He promotes the concept of sermon-based small groups as a way to "close the back door" of the church, and help new people engage in community.³

The host church announced the new small group program in the spring of 2021 and launched in the fall of that year. Potential small group leaders were chosen from the congregation by pastoral staff members and invited to an interest meeting. Those who committed to leading a small group were invited to a second meeting, which offered guidance and training for managing a group and working with the curriculum. The first semester of the small group ministry ran from September through November 2021, concluding before the holiday season. The second semester began in mid-January 2022 and continued through March.

The methodology was designed around a pilot training workshop for current and potential small group leaders at the host church. The training workshop occurred over two sessions, and participants were required to complete a cultural intelligence self-assessment prior to the workshop, and then again after the conclusion of the workshop. The CQ self-assessment is

2. Larry Osborne, *Sticky Church*, (Grand Rapids, MI: Zondervan, 2008), 91-99.

3. Osborne, *Sticky Church*, 20.

administered by the Cultural Intelligence Center and built from the CQS (Cultural Intelligence Scale), which was developed and validated by Linn Van Dyne, Soon Ang, and Christie Koh for use across cultures through a series of six studies published in 2008.⁴ The CQS was further validated by Ang, Van Dyne, Koh, Ng, Templer, Tay, and Chandrasekar through studies in the USA and Singapore, from which they concluded, “The results demonstrated a consistent pattern of relationships where metacognitive CQ and cognitive CQ predicted cultural judgement and decision making; motivational CQ and behavioral CQ predicted cultural adaptation; and metacognitive CQ and behavioral CQ predicted task performance.”⁵ Between 2007 and 2015, over one hundred peer reviewed academic journal articles were written to review the academic validity of CQ and the CQS.⁶

It should be noted that there are other reputable tools available for evaluating a person’s cross-cultural competence. In “Assessing Cross-Cultural Competence,” David Matsumoto and Hyisung Hwang review the content, construct, and ecological validity of 10 assessments of cross-cultural competence, or “3C.”⁷ This study includes a review of the Intercultural Development Inventory (IDI), which has been used in fifty-five countries and completed by over

4. Linn Van Dyne, Soon Ang, and Christie Koh, “Development and Validation of the CQS: The Cultural Intelligence Scale,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang and Linn Van Dyne, (Armonk, NY: M.E. Sharpe, 2008), 16-38.

5. Soon Ang, et al., “Cultural Intelligence: Its Measurement and Effects on Cultural Judgement and Decision Making, Cultural Adaptation, and Task Performance,” *Management and Organization Review* 3 (2007): 295-313.

6. David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, Second Edition, (New York, NY: AMACOM, 2015), 31. A list of the articles can be accessed at <http://culturalq/about-cultural-intelligence/research/articles>.

7. David Matsumoto and Hyisung C. Hwang, “Assessing Cross-Cultural Competence: A Review of Available Tests,” *Journal of Cross-Cultural Psychology* 44 (6): 849-873.

800,000 individuals.⁸ This inventory measures one's intercultural sensitivity across a continuum with the following categories: Denial, Defense, Minimization, Acceptance, Adaptation, and Integration.⁹ Matsumoto and Hwang list CQ and the CQS in the top three out of ten assessment models, with the other two being the Intercultural Adjustment Potential Scale (ICAPS) and the MPQ, concluding, "There is considerable evidence for the concurrent and predictive ecological validity of the CQ with samples from multiple cultures."¹⁰

Pre-Workshop

To facilitate the workshop assessments, I created a free account at the Cultural Intelligence Center website.¹¹ I then purchased the "Cultural Intelligence Essentials with T2" package, which included ten "seats" for participants.¹² Each participant was given access to an online T1 self-assessment (pre-assessment), the CQ Starter Course, and a T2 self-assessment (post-assessment). Additional seats were purchased for participants above the ten included seats.

A pool of twenty potential participants was developed from ethnically diverse lay leaders in the congregation. Prior to the workshop, an email was sent to the potential participants containing a link to an online informed consent document and an online demographic survey (see Email 1 in Appendix A, the informed consent document in Appendix B, and the demographic

8. Michael R. Hammer and Milton. J. Bennett, *The IDI Manual*, (Portland, OR: Intercultural Communication Institute, 2001); <https://idiinventory.com>.

9. Michael R. Hammer, "The Intercultural Development Inventory: A New Frontier in Assessment and Development of Intercultural Competence," in *Student Learning Abroad*, ed. M. Vande Berg, R. M. Paige, and K. H. Lou, (Sterling, VA: Stylus Publishing, 2012), 115-136.

10. Matsumoto and Hwang, "Assessing Cross-Cultural Competence," 856.

11. www.culturalq.com.

12. <https://store.cqcenter.com/products/audience/educators/cultural-intelligence-essentials-with-t2-2/>.

survey in Appendix C). The informed consent document contained a brief explanation of the commitment involved with participating in the research study. Once participants completed the informed consent document, I invited them to be a part of the Cultural Intelligence Center online learning portal via email. This involved adding their email address into the online learning portal. Once the participants were added to the learning portal, an email was sent directly from the Cultural Intelligence Center with a link inviting them to create individual accounts to access the online assessments. After individual participants created their accounts, they could access the workshop resources in the learning portal and complete the T1 self-assessment. To ensure that the participants received the invitation email from the Cultural Intelligence Center, I sent a follow-up email (see Email 2 in Appendix A). In summary, participants were asked to submit the executed informed consent document, complete an online demographic survey, create an account in the CQ online learning portal, and complete the CQ T1 pre-assessment prior to the first session of the workshop.

Workshop Session 1

Workshop Session 1 took place at the host church on January 9, 2022. The church holds two Sunday morning service times, 8:30am and 10:30am, and offers discipleship classes simultaneously throughout the campus. Prior to the workshop, I reserved a discipleship classroom with the church administration for use during the 8:30am Sunday worship service. This day and time were chosen for three primary reasons. First, in *Sticky Church*, Larry Osborne argues that most people will only give two time slots per week for participating in church activities. To avoid an overcrowded schedule, he suggests that leadership training events take place outside of the small group semester and during a time when people would already be at

church.¹³ The host church small group semester was scheduled to start during the week of January 17th. Therefore, the workshop sessions occurred outside of the small group semester and during a time when participants would normally be at the church. Second, by hosting the workshop simultaneously with a worship service, convenient childcare was available to the participants at no financial cost. Third, holding the workshop event during the 8:30am service time gave the participants the option to attend the 10:30am worship service if they desired.

Eleven individuals participated in the workshop session. We met in a room designed to seat approximately 30 people so that participants could maintain distance and feel comfortable during the workshop. The classroom was set up with tables in seminar style and included two televisions that could be connected to a computer using an HDMI cable. I prepared presentation slides (Appendix D) from those provided by the Cultural Intelligence Center and added slides for the biblical/theological content. Participants were given printed copies of the slides in three-ringed binders and blue ink pens to take notes. Coffee and light breakfast snacks were provided for participants to enjoy during the workshop session.

The session began with an introduction to the workshop. I welcomed the guests and invited them to engage in relaxed discussion throughout the two sessions, ensuring them that the workshop was a safe space and that all data collected from the research study would be reported anonymously. This introductory greeting seemed to set a redemptive tone in which participants were able to learn together while being free to share encouragements, frustrations, and hurts.

The content of the first session included an explanation and brief overview of David Livermore's Four Capabilities of Cultural Intelligence. The session focused on CQ Drive, with a discussion question of "What motivates you to interact cross-culturally?" The answers varied

13. Larry Osborne, *Sticky Church*, 91-99.

from career advancement, general interest in learning about different cultures, developing community, success in diverse markets, the desire to have a healthy inter-ethnic marriage, and the Great Commission. This led us into a discussion of the theology of the multi-ethnic church as a motivation for developing cultural intelligence. I asked individual participants to read aloud from Genesis 12:1-3, Isaiah 49:6, Matthew 28:18-19, Acts 1:8, Romans 3:22-24, and Revelation 7:9-10. We reviewed the development of the New Testament church through the ministry of Philip in Samaria and to the Ethiopian Eunuch (Acts 8), Peter's visit to Cornelius' house (Acts 10), the church at Antioch (Acts 11), the Jerusalem Council (Acts 15), and Paul's missionary journeys (Acts 13-18). We read Ephesians 2:13-15 and discussed the church as one family (Romans 8:12-17), one body (1 Corinthians 12:12-31), and one temple (1 Corinthians 3:16-17).

There was a positive energy during the session, with participants actively engaged in the discussion. One participant asked, "What role does the Holy Spirit play in cultural intelligence and effective cross-cultural ministry?" This led to a discussion of Acts 2 and Ephesians 4. A second participant highlighted the fact that many corporate diversity, equity, and inclusion (DEI) programs have been expanded to include LGBTQ issues, and asked "How do we balance developing a knowledge of different cultural dynamics against pacifying unbiblical norms?" following it up with the question "What does it mean to operate in biblical cultural intelligence?" At that point in the session, we were out of time, and agreed that this would be our reflection question for the week between sessions one and two.

While the session was designed to occur between 8:30am and 10:15am, there were two factors that shortened the session to just over one hour. The first was that some participants did not arrive on time. The second was that another discipleship class was scheduled to use the room

after our session and began arriving around 10:00am. Therefore, the presentation and discussion started around 8:50am and concluded at 10:00am.

After the session concluded, I was approached by four separate participants. The first shared their feeling that the development of cultural intelligence was a needed improvement for the host church, including the pastoral staff. The second participant affirmed the biblical/theological approach to the concept of cultural intelligence and suggested that the host church hold a biblical theology class to discuss these themes. The third participant commented that the Scriptures we discussed were the reason that they could not attend an ethnocentric church but chose a multi-ethnic congregation. The fourth commented that they would like to see the workshop expanded through longer and/or additional sessions.

Between Workshop Sessions

Larry Osborne suggests that leadership training events be streamlined for efficiency using technology such as audio/video recordings and online resources that can be accessed at the convenience of the participants, writing, “training is more effective when it is dripped in over the long haul rather than dumped out all at once.”¹⁴ Between workshop sessions, participants were asked to complete three tasks. First, read and reflect on the “Ephesian Model” article written by Pentecostal pastor Chris Beard (Appendix E). This article was chosen because of its focus on the foundational theology of the multi-ethnic church, its brevity and reading level, and because of the close theological connection between the author and the denomination of the host church. A link to the article was sent to the participants via email (see Email 3 in Appendix A).

14. Osborne, *Sticky Church*, 97.

Second, participants were asked to complete the “CQ Starter” course through the Cultural Intelligence Center online learning portal. The CQ Starter course is designed to serve as a brief (10-15 minute) introduction to Livermore’s model of cultural intelligence. Participants were asked to complete the course as a review of the cultural intelligence model introduced in session one.

Third, participants were asked to read and reflect on their personal T1 self-assessment feedback report (see Sample T1 Feedback Report in Appendix F). This report could be accessed through the Cultural Intelligence Center online learning portal and provided a detailed overview of the T1 assessment results. The report included an overview of the CQ model with definitions of the four capabilities and sub-dimensions of CQ, showing each participant where they scored on each capability and sub-dimension. The feedback report also included an overview of the ten cultural value dimensions and showed each participant where they scored in relation to these value preferences. Finally, the report offered a development plan, showing the participant’s highest sub-dimension rating and lowest sub-dimension rating, and posing reflective questions for further development. The purpose of this task was to review the model of cultural intelligence that was introduced in workshop session one, introduce the ten cultural values dimensions, and foster an awareness within participants of their own cultural values preferences.

Workshop Session 2

Workshop session 2 was scheduled to be held at the host church during the 8:30am service time on January 16, 2022. However, inclement weather entered the region, and the host church closed its campus on that day. Therefore, the second session was held remotely using

Zoom video-conferencing technology.¹⁵ I communicated this change and sent out the information for the Zoom meeting via email (see Email 4 in Appendix A). All participants that attended the first session were in attendance for the second session. The session included a brief review of the four capabilities of CQ and an overview of the biblical/theological discussion from the first session. We then discussed CQ Knowledge, including definitions, metaphors, and layers of culture and the ten cultural value dimensions. CQ Strategy and CQ Action were briefly described. The final aspect of the workshop presentation included examples of cultural intelligence from the apostle Paul's ministry. We reviewed and discussed Acts 16:1-5, Acts 17:16-25, Acts 21:37-40, Acts 23:6, and 1 Corinthians 9:19-23 (see Appendix D). Meeting online removed some of the time constraints experienced during the first workshop session. The presentation and discussion began around 8:40am and continued until 10:25am.

After the presentation, participants were asked to comment and/or ask questions. Various participants shared how the discussion of cultural values resonated with them and provided terminology that could be used to describe their value preferences. There was discussion on the benefits of understanding one's cultural value preferences for the marriage relationship. Regarding cultural intelligence for the multi-ethnic church, a participant shared the need for intentionality in creating a hospitable environment for those of various ethnicities. Another participant shared the need for humility and love in the congregation, which led to a brief discussion of Philippians 2:3-8 and 1 Corinthians 13:4-7. Another participant shared a story in which they were ridiculed at the church for wearing traditional ethnic garb to Sunday service. This participant became emotional as they shared the hurt that still existed over this incident, and the feeling of not belonging that the situation brought. They asked the group to pray that our

15. <https://zoom.us>

workshop sessions would not simply be part of a research project, but that God would use them to bring about change in the congregation at the host church.

Post-Workshop

After the second workshop session, participants were asked to complete an anonymous online survey to provide feedback on the workshop (Appendix I) and complete the second assessment. An email containing the links to the feedback survey and the T2 CQ Assessment was sent the day after the second session (see Email 5 in Appendix A). Upon completion of the second CQ assessment, participants would have access to a second feedback report, which compared their scores from the T1 and T2 assessments (Appendix G). Once the feedback survey and second assessment were completed, the participants were finished with the research project.

CHAPTER FIVE: WORKSHOP OUTCOMES

Introduction

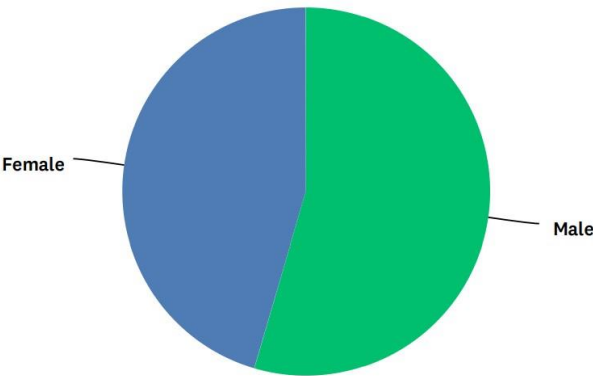
This chapter will present the outcomes of the pre-workshop demographic survey, the CQ pre-workshop (T1) assessment, the CQ post-workshop (T2) assessment, and the post-workshop feedback survey.

Pre-Workshop Demographic Survey Results

The first question asked the individual participants to identify their gender as male or female. Six of eleven participants identified as male, and five of eleven participants identified as female (see Figure 5-1 below).

Q1 Please select your gender from the choices below.

Answered: 11 Skipped: 0



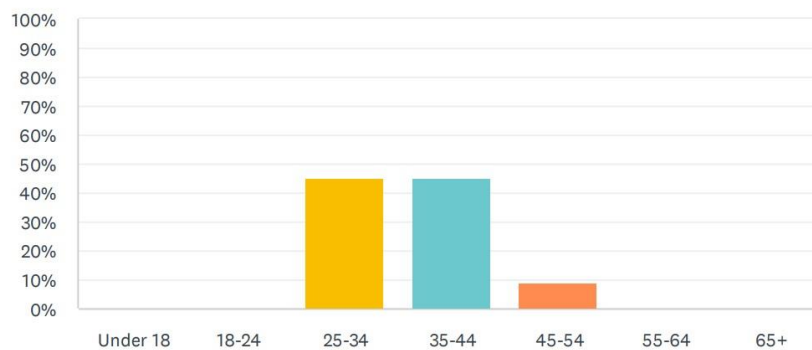
ANSWER CHOICES	RESPONSES	
Male	54.55%	6
Female	45.45%	5
TOTAL		11

Figure 5-1. Demographic Survey Question 1- Gender

The second question on the demographic survey asked participants to identify their age range. Five of eleven participants were between ages twenty-five and thirty-four. Five of eleven participants were between ages thirty-five and forty-four. One participant was between the ages forty-five and fifty-four (see Figure 5-2 below).

Q2 Please select your age range from the choices below.

Answered: 11 Skipped: 0



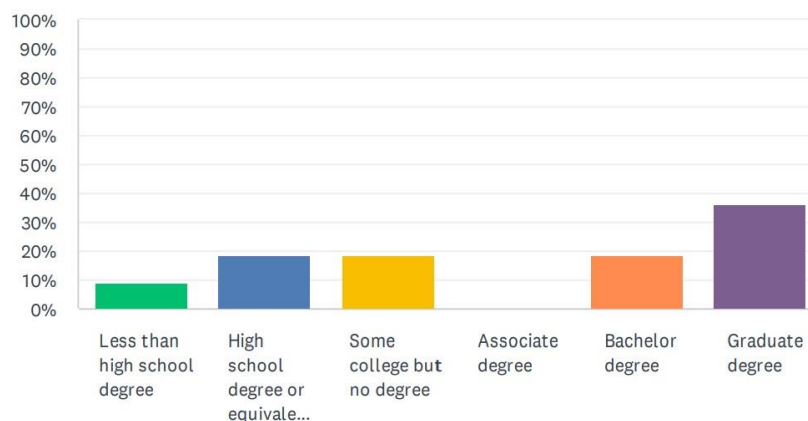
ANSWER CHOICES	RESPONSES	
Under 18	0.00%	0
18-24	0.00%	0
25-34	45.45%	5
35-44	45.45%	5
45-54	9.09%	1
55-64	0.00%	0
65+	0.00%	0
TOTAL		11

Figure 5-2. Demographic Survey Question 2- Age

The third question in the demographic survey asked participants to identify the highest level of education they had completed. One of eleven participants indicated they had completed less than a high school degree. Two of eleven participants indicated they had completed a high school degree or equivalent. Two of eleven participants indicated they had completed some college but not achieved a degree. Two of eleven participants indicated they had completed a bachelor's degree. Four of eleven participants indicated they had completed a graduate degree (see Figure 5-3 below).

Q3 What is the highest level of school you have completed or the highest degree you have received?

Answered: 11 Skipped: 0

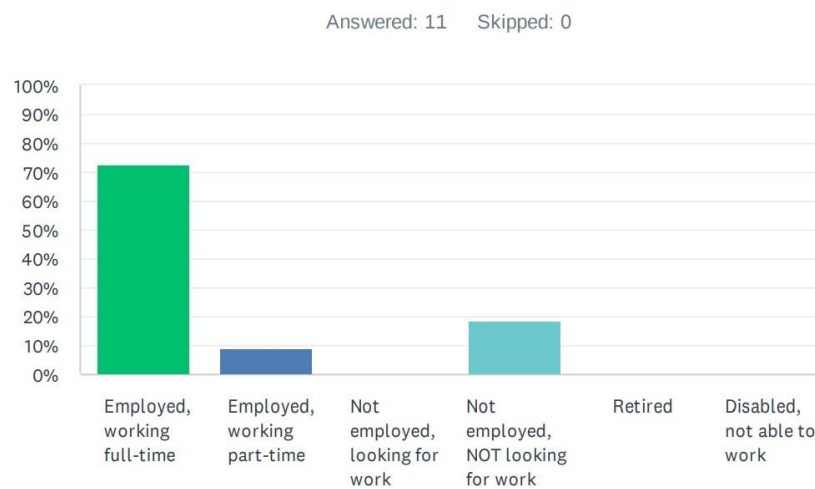


ANSWER CHOICES	RESPONSES	
Less than high school degree	9.09%	1
High school degree or equivalent (e.g., GED)	18.18%	2
Some college but no degree	18.18%	2
Associate degree	0.00%	0
Bachelor degree	18.18%	2
Graduate degree	36.36%	4
TOTAL		11

Figure 5-3. Demographic Survey Question 3- Education

The fourth question on the demographic survey asked the participants about their employment status. Eight of eleven participants indicated they were working full-time. One of eleven participants indicated they were employed part-time. Two of eleven participants indicated they were not employed and not looking for work (see Figure 5-4 below).

Q4 Which of the following categories best describes your employment status?

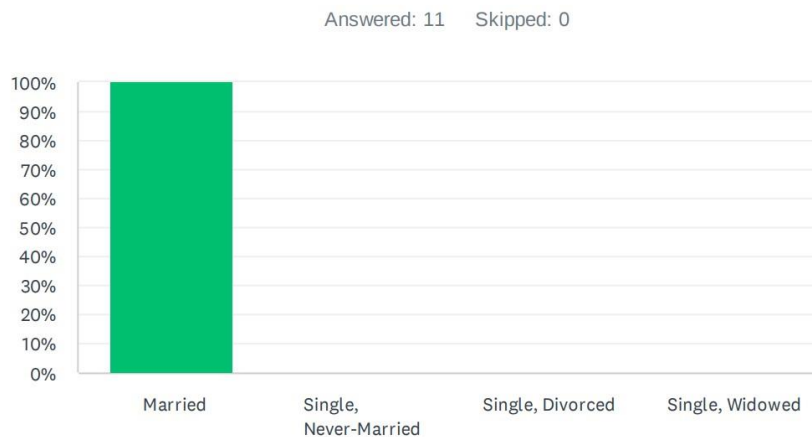


ANSWER CHOICES	RESPONSES	
Employed, working full-time	72.73%	8
Employed, working part-time	9.09%	1
Not employed, looking for work	0.00%	0
Not employed, NOT looking for work	18.18%	2
Retired	0.00%	0
Disabled, not able to work	0.00%	0
TOTAL		11

Figure 5-4. Demographic Survey Question 4- Employment Status

The fifth question on the demographic survey asked participants about their marital status. Eleven of eleven participants indicated they were married (see Figure 5-5 below).

Q5 Please select your marital status from the choices below.



ANSWER CHOICES	RESPONSES	
Married	100.00%	11
Single, Never-Married	0.00%	0
Single, Divorced	0.00%	0
Single, Widowed	0.00%	0
TOTAL		11

Figure 5-5. Demographic Survey Question 5- Marital Status

The sixth question on the demographic survey asked participants to identify their ethnicity. Four of eleven participants indicated they were black or African American. Three of eleven participants indicated they were Slavic. Three of eleven participants indicated they were White or Caucasian. One of eleven participants indicated they were Middle Eastern or North African (see Figure 5-6 below).

Q6 Please select your ethnicity form the choices below.

Answered: 11 Skipped: 0

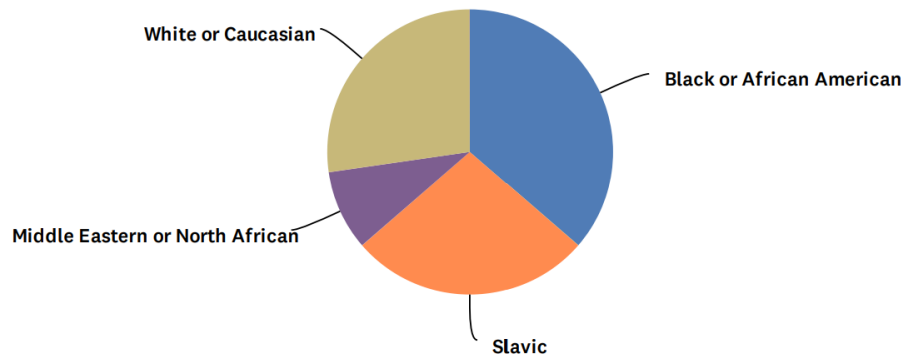


Figure 5-6. Demographic Survey Question 6- Ethnicity

The seventh question on the demographic survey asked participants to indicate their country of birth. Two of eleven participants wrote “Ukraine.” One of eleven participants wrote “Georgia.” One of eleven participants wrote “England.” One of eleven participants wrote “Bermuda.” One of eleven participants wrote “Togo.” Five of eleven participants wrote “United States” or “USA” (see Figure 5-7 below).

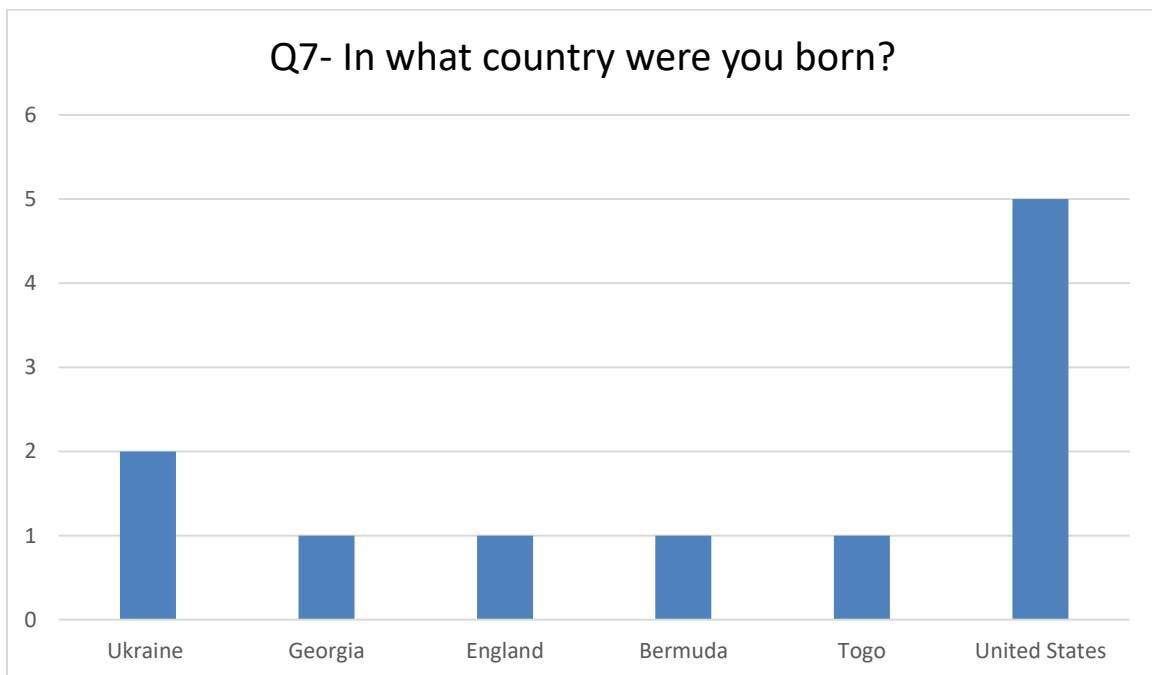


Figure 5-7. Demographic Survey Question 7- Country of Birth

The eighth question on the demographic survey asked participants to indicate how many countries they had lived in. Four of eleven participants indicated they had lived in one country. Four of eleven participants indicated they had lived in two countries. Two of eleven participants indicated they had lived in three countries. One of eleven participants indicated they had lived in four countries (see Figure 5-8 below).

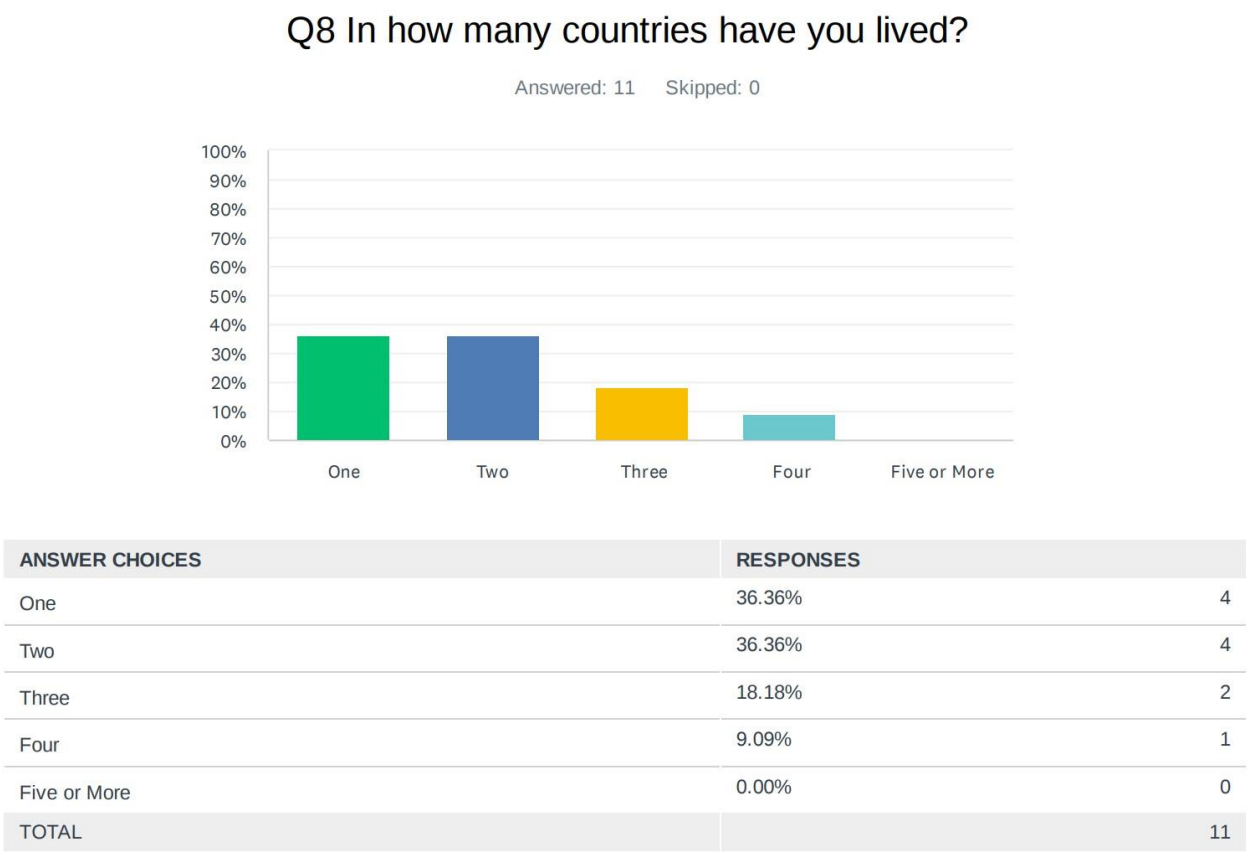
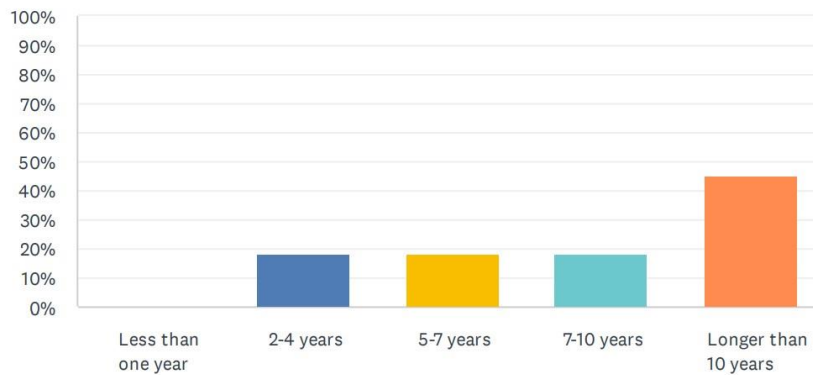


Figure 5-8. Demographic Survey Question 8- Number of Countries Lived In

The ninth question on the demographic survey asked the participants to identify how long they had been attending the church. Two of eleven participants indicated they had been attending the church between two and four years. Two of eleven participants indicated they had been attending the church between five and seven years. Two of eleven participants indicated they had been attending the church between seven and ten years. Five of eleven participants indicated they had been attending the church longer than ten years (see Figure 5-9 below).

Q9 How long have you been attending the church?

Answered: 11 Skipped: 0



ANSWER CHOICES	RESPONSES	
Less than one year	0.00%	0
2-4 years	18.18%	2
5-7 years	18.18%	2
7-10 years	18.18%	2
Longer than 10 years	45.45%	5
TOTAL		11

Figure 5-9. Demographic Survey Question 9- Years of Church Attendance

The tenth and final question of the demographic survey asked participants to identify areas in which they had served or were serving in the church. For this question, participants were able to select more than one area. Six of eleven participants indicated they had served or were serving in the hospitality ministry. Eleven of eleven participants indicated they had served or were serving in the small group/discipleship ministry. Six of eleven participants indicated they had served or were serving in the children's ministry. Four of eleven participants indicated they had served or were serving in the youth ministry. Nine of eleven participants indicated they had served or were serving in the young couples' ministry. Three of eleven participants indicated they had served or were serving in the women's ministry. Five of eleven participants indicated they had served or were serving in the men's ministry. Four of eleven participants indicated they had served or were serving in the music ministry. Five of eleven participants indicated they had served or were serving in the mission's ministry. One of eleven participants indicated they had served or were serving in the media ministry (see Figure 5-10 below).

Q10 Please check all areas in which you are serving or have served at the church.

Answered: 11 Skipped: 0

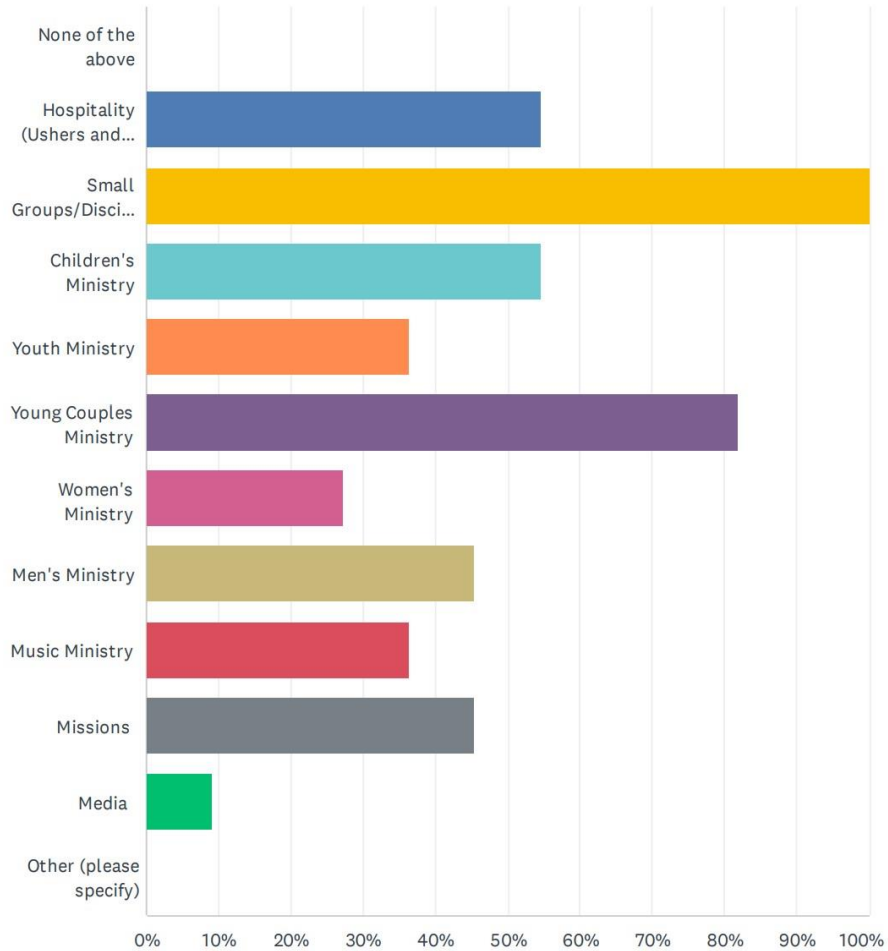


Figure 5-10. Demographic Survey Question 10- Areas in Ministry Served

Summary

The demographic survey shows that the group consisted of diverse individuals of various ethnic, educational, and national backgrounds. All group participants were married, and most were working full-time. Slightly less than half of the group (five of eleven participants) were female, while slightly more than half of the group (six of eleven participants) were male. Slightly less than half of the group (five of eleven participants) were born in the United States, while slightly more than half of the group (six of eleven participants) were born internationally. Slightly less than half of the group (five of eleven participants) had attended the church for a decade or more, while slightly more than half of the group (six of eleven participants) had attended the church for a decade or less. Finally, the demographic survey shows that the group included participants who had served in a variety of ministry settings within the host church, with all participants having participated in discipleship classes or small groups.

CQ Pre-Assessment (T1) Group Report

The group report from the CQ pre-workshop (T1) assessment indicated that ten participants completed the assessment (see Appendix H).¹ Of the ten participants, five were female and five were male. Four participants spoke one language, three participants spoke two languages, and three participants spoke three or more languages. Three participants indicated they had lived in one country for at least six months, four participants indicated they had lived in two countries for at least six months, and three participants indicated they had lived in three countries or more for at least six months. When asked to describe prior intercultural experience, one participant indicated

1. While eleven participants completed the surveys and attended the workshop sessions, one participant encountered technological difficulties with the CQ assessments and was not included in the group reporting.

“moderate,” five participants indicated “significant,” and four participants indicated “extensive” (see Figure 5-11 below).

CQ Group Profile

10 PARTICIPANTS

Gender

Female	Male	Other
50%	50%	0%

Languages Spoken

One	Two	Three+
40%	30%	30%

Number of countries lived in at least 6 months

One	Two	Three+
30%	40%	30%

Prior intercultural experience

None	Limited	Moderate	Significant	Extensive
0%	0%	10%	50%	40%

Figure 5-11. CQ Assessment T1 Group Profile

The T1 group report included an average score for the group in each of the subdimensions of cultural intelligence (see Figure 5-12 below). The average score for CQ Drive overall was 82. The average score for CQ Drive: Intrinsic Interest was 76. The average score for CQ Drive: Extrinsic Interest was 82. The average score for CQ Drive: Self-Efficacy was 88.



Figure 5-12. CQ Assessment T1 Group CQ Drive Summary

The average score for CQ Knowledge overall was 62. The average score for CQ Knowledge: Business was 52. The average score for CQ Knowledge: Values and Norms was 71. The average score for CQ Knowledge: Socio-Linguistic was 56. The average score for CQ Knowledge: Leadership was 67 (see Figure 5-13 below).

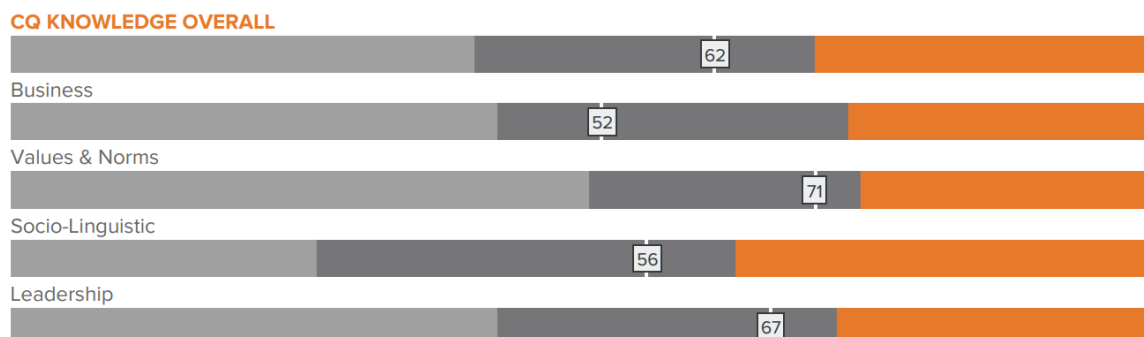


Figure 5-13. CQ Assessment T1 Group CQ Knowledge Summary

The average score for CQ Strategy overall was 70. The average score for CQ Strategy: Planning was 50. The average score for CQ Strategy: Awareness was 86. The average score for CQ Strategy: Checking was 74 (see Figure 5-14 below).

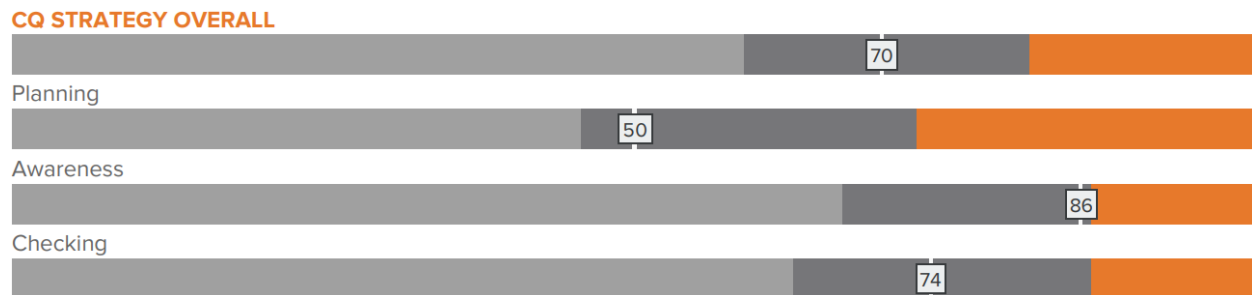


Figure 5-14. CQ Assessment T1 Group CQ Strategy Summary

The average score for CQ Action overall was 68. The average score for CQ Action: Speech Acts was 71. The average score for CQ Action: Verbal was 66. The average score for CQ Action: Nonverbal was 67 (see Figure 5-15 below).

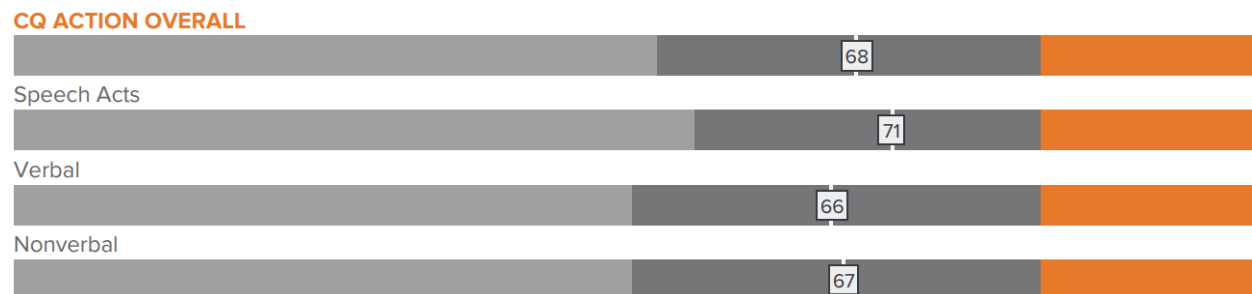
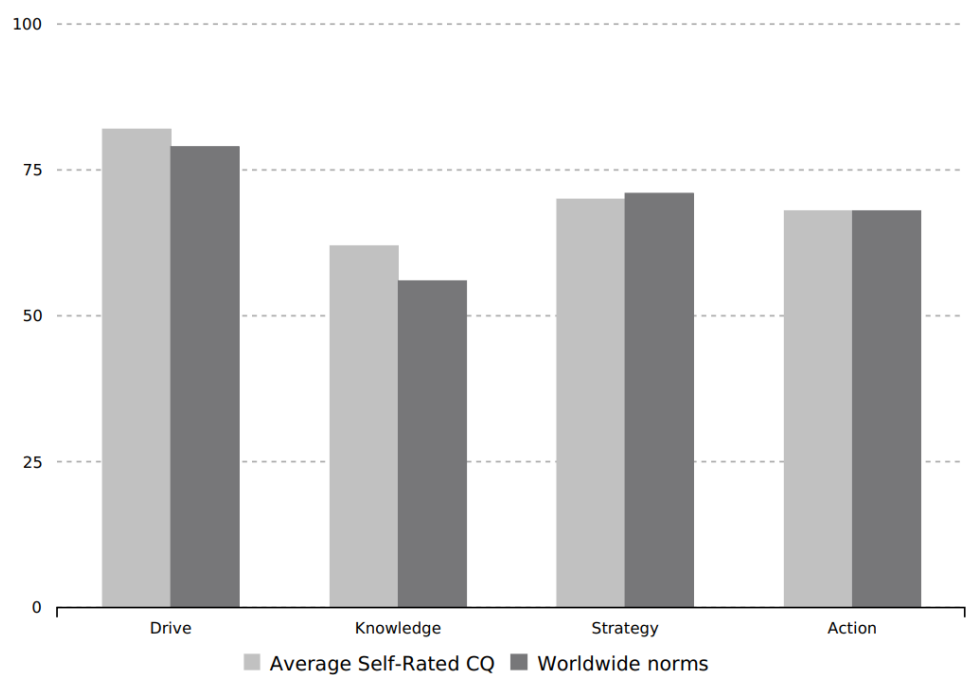


Figure 5-15. CQ Assessment T1 Group CQ Action Summary

The T1 group report included a comparison of the self-rated group average to worldwide norms. The workshop group self-rated three points higher than worldwide norms for CQ Drive, six points higher than worldwide norms for CQ Knowledge, one point lower than worldwide norms for CQ Strategy, and even with worldwide norms for CQ Action (see Figure 5-16 below).

Average Self-Ratings and Worldwide Norms



The following compares average CQ scores for this group with the worldwide norms.

AVERAGE SELF-RATED CQ VS WORLDWIDE NORMS

CQ Drive	Self-rated CQ Drive is GREATER THAN the worldwide norm by 3 points
CQ Knowledge	Self-rated CQ Knowledge is GREATER THAN the worldwide norm by 6 points
CQ Strategy	Self-rated CQ Strategy is LESS THAN the worldwide norm by 1 points
CQ Action	Self-rated CQ Action is DIFFERENT FROM the worldwide norm by 0 points

Figure 5-16. CQ Assessment T1 Group Comparison to Worldwide Norms

Summary

The CQ pre-workshop (T1) assessment group report shows that the group had an average self-rated score that was “moderate” in each of the four capabilities of cultural intelligence. The highest scoring subdimension was CQ Drive: Self-Efficacy at 88. The lowest scoring subdimensions was CQ Strategy: Planning at 50. Out of the four CQ capabilities, the group scored the highest on CQ Drive with a score of 82, and the lowest on CQ Knowledge with a score of 62. The group scored very close to worldwide norms, scoring higher than worldwide norms in two capabilities, lower than worldwide norms in one capability, and even with worldwide norms in one capability. All ten (T1) assessments were completed prior to the first workshop session, with five participants completing the assessment the day before the first session, three participants completing the assessment two days before the first session, and two participants completing the assessment three days before the first session.

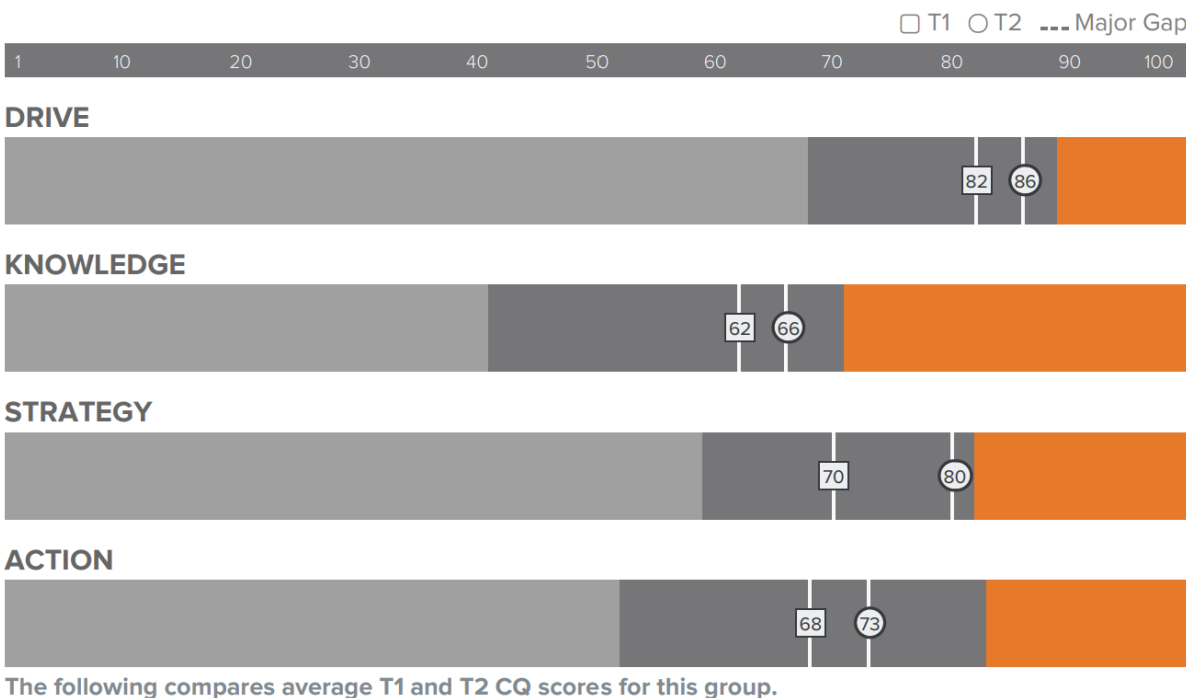
CQ Post-Assessment (T2) Group Report

Upon completion of the second session, the CQ post-workshop (T2) assessment was made available to the participants through the Cultural Intelligence Center online learning portal. Four participants completed the second assessment one day after the second session, one participant completed the second assessment two days after the second session, two participants completed the second assessment three days after the second session, one participant completed the second assessment five days after the second session and two participants completed the second assessment six days after the second session.

After all participants had finished the second assessment, a group report was generated by the Cultural Intelligence Center comparing the group score from the T1 and T2 assessments (see

Appendix I). The T2 group report showed the change in the average group score for the four capabilities of CQ (see Figure 5-17 below).

T1/T2 Comparison



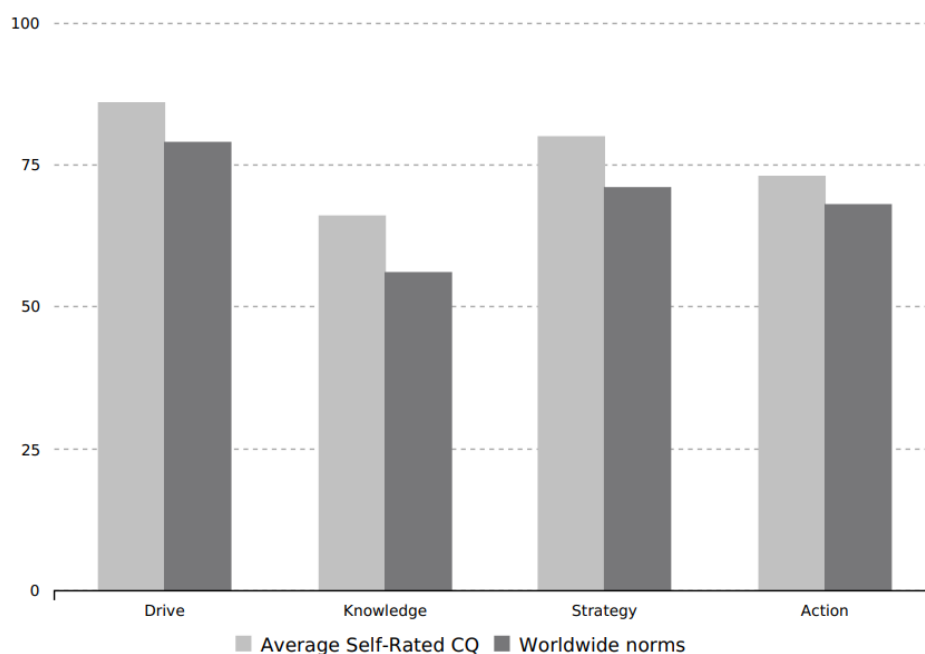
Dimension	Average Scores: T1 to T2	% Changed
CQ Drive	82 to 86	5
CQ Knowledge	62 to 66	6
CQ Strategy	70 to 80	14
CQ Action	68 to 73	7

Figure 5-17. T1/T2 Group Comparison

The test group increased in CQ Drive from 82 to 86, in CQ Knowledge from 62 to 66, in CQ Strategy from 70 to 80 and in CQ Action from 68 to 73. This was an increase of five percent in CQ Drive, six percent in CQ Knowledge, fourteen percent in CQ strategy, and seven percent in CQ Action from the T1 to the T2 assessment.

The T2 report also showed a comparison of the group score for the second assessment against worldwide norms (see Figure 5-18 below). The test group self-rated seven points higher than worldwide norms for CQ Drive, ten points higher than worldwide norms for CQ Knowledge, nine points higher than worldwide norms for CQ Strategy, and five points higher than worldwide norms for CQ Action (see Figure 5-18 below).

T2 Average Self-Ratings and Worldwide Norms



The following compares average T2 CQ scores for this group with the worldwide norms.

AVERAGE T2 SELF-RATED CQ VS WORLDWIDE NORMS

CQ Drive	Self-rated CQ Drive is GREATER THAN the worldwide norm by 7 points
CQ Knowledge	Self-rated CQ Knowledge is GREATER THAN the worldwide norm by 10 points
CQ Strategy	Self-rated CQ Strategy is GREATER THAN the worldwide norm by 9 points
CQ Action	Self-rated CQ Action is GREATER THAN the worldwide norm by 5 points

Figure 5-18. CQ Assessment T2 Group Comparison to Worldwide Norms

Summary

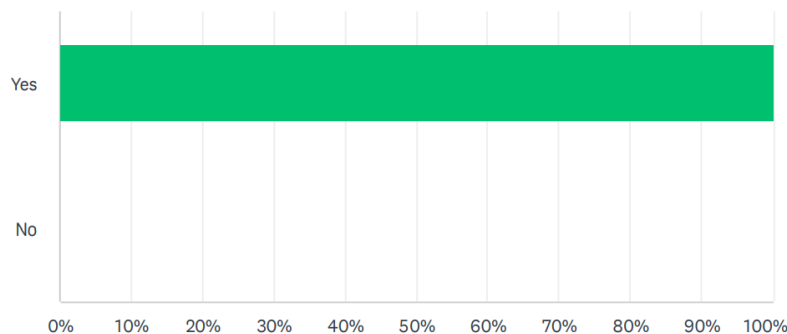
The CQ post-workshop (T2) assessment group report shows that the group maintained an average self-rated score that was “moderate” in each of the four capabilities of cultural intelligence. The group score increased in each of the four capabilities of CQ, with the group scoring higher than worldwide norms in each capability.

Post-Workshop Feedback Survey Results

The first question on the feedback survey asked participants if they had attended both workshop sessions. Eleven of eleven participants indicated they attended both the first and second workshop sessions (see Figure 5-19 below).

Q1 Did you participate in both workshop sessions?

Answered: 11 Skipped: 0

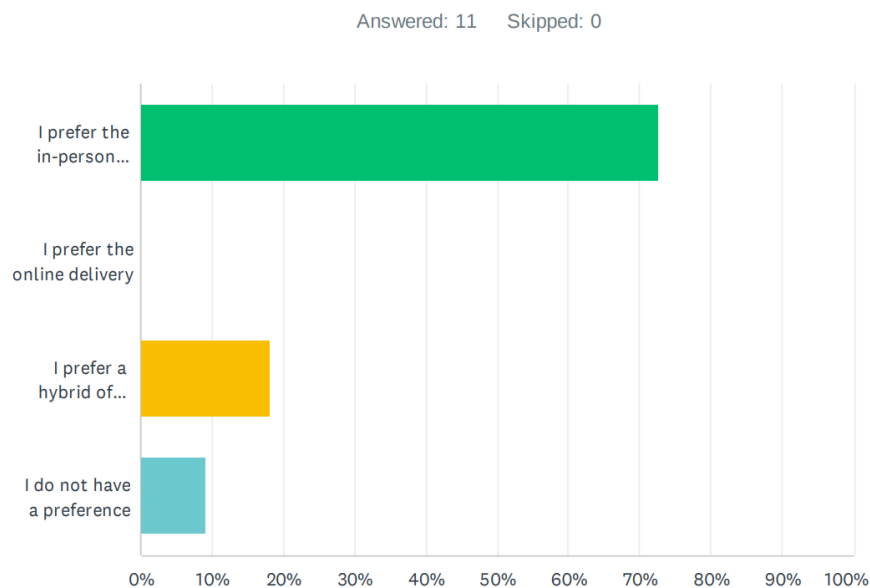


ANSWER CHOICES	RESPONSES	
Yes	100.00%	11
No	0.00%	0
TOTAL		11

Figure 5-19. Feedback Survey Question 1- Attendance

The second question on the feedback survey asked participants if they preferred in-person delivery, online delivery, or a hybrid of in-person and online delivery for the workshop sessions. Eight of eleven participants indicated they preferred in-person delivery. Two of eleven participants indicated they preferred a hybrid of in-person and online delivery. One of eleven participants indicated they did not have a preference. No participant indicated they preferred online delivery (see Figure 5-20 below).

Q2 Do you prefer the in-person workshop delivery or the online delivery?



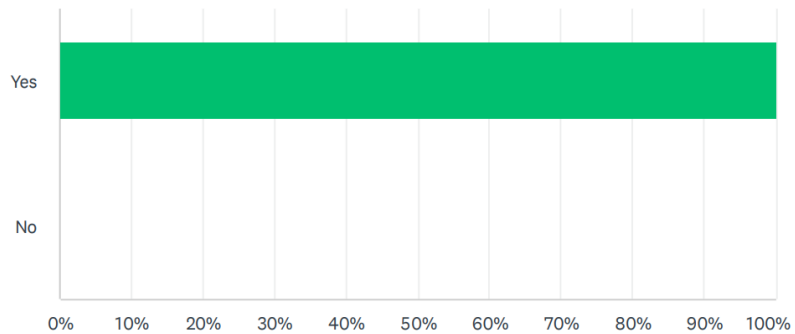
ANSWER CHOICES	RESPONSES	
I prefer the in-person delivery	72.73%	8
I prefer the online delivery	0.00%	0
I prefer a hybrid of in-person and online	18.18%	2
I do not have a preference	9.09%	1
TOTAL		11

Figure 5-20. Feedback Survey Question 2- Delivery Method

The third question on the feedback survey asked participants if they read the article “Ephesian Model” by Pastor Chris Beard between assessment one and assessment two. Eleven of eleven participants indicated they had read the article between the two assessments (see Figure 5-21 below).

Q3 Did you read the article "Ephesian Model" by Pastor Chris Beard between assessment 1 and assessment 2?

Answered: 11 Skipped: 0

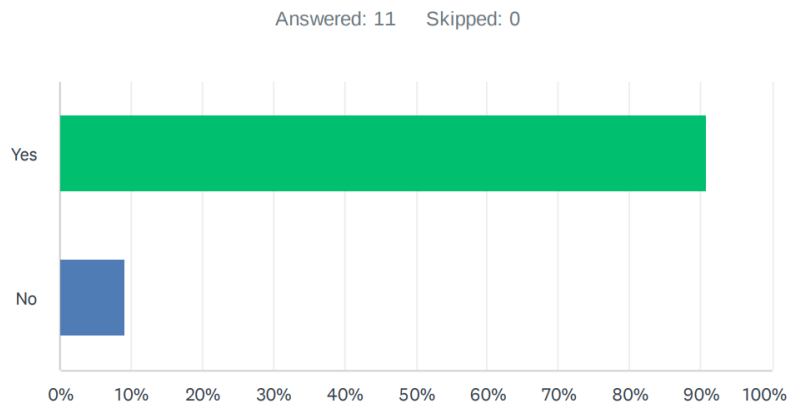


ANSWER CHOICES		RESPONSES	
Yes		100.00%	11
No		0.00%	0
TOTAL			11

Figure 5-21. Feedback Survey Question 3- Ephesian Model

The fourth question on the feedback survey asked participants if they completed the online “CQ Starter” course between assessment one and assessment two. Ten of eleven participants indicated they had completed the online course between the assessments. One of eleven participants indicated they had not completed the online course between assessments (see Figure 5-22 below).

Q4 Did you complete the online CQ Starter Course between assessment 1 and assessment 2?

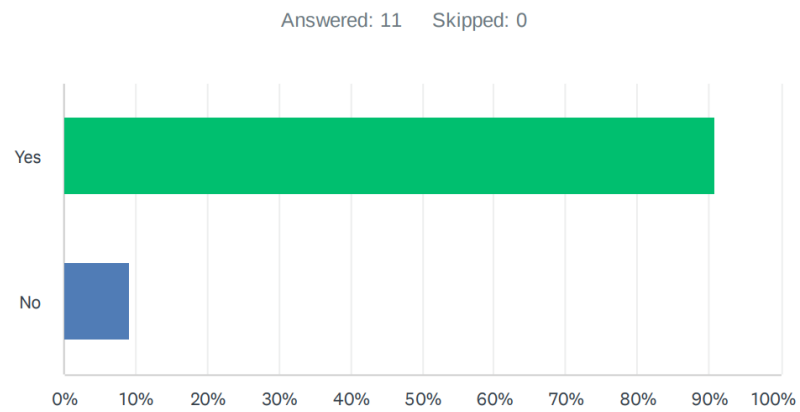


ANSWER CHOICES		RESPONSES	
Yes		90.91%	10
No		9.09%	1
TOTAL			11

Figure 5-22. Feedback Survey Question 4- CQ Starter Course

The fifth question on the feedback survey asked participants if they had reviewed their personal CQ feedback report between assessments one and two. Ten of eleven participants indicated they had reviewed their feedback report between assessments. One of eleven participants indicated they did not review their feedback report between assessments (see Figure 5-23 below).

Q5 Did you review your personal CQ feedback report between assessment 1 and assessment 2?

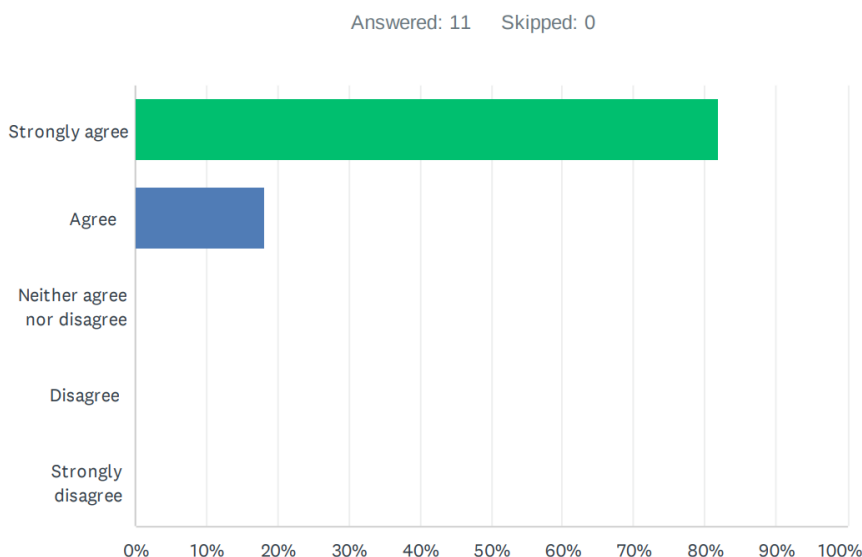


ANSWER CHOICES	RESPONSES	
Yes	90.91%	10
No	9.09%	1
TOTAL		11

Figure 5-23. Feedback Survey Question 5- CQ Feedback Report

The sixth question on the feedback survey asked participants to state their level of agreement with the statement “The Cultural Intelligence Workshop was helpful in explaining the concept of cultural intelligence in the context of a multi-ethnic church.” Nine of eleven participants indicated they “strongly agree” with the statement. Two of eleven participants indicated they “agree” with the statement. No participants indicated disagreement with the statement (see Figure 5-24 below).

Q6 Please state your level of agreement with the following statement: The Cultural Intelligence Workshop was helpful in explaining the concept of cultural intelligence in the context of a multi-ethnic church.

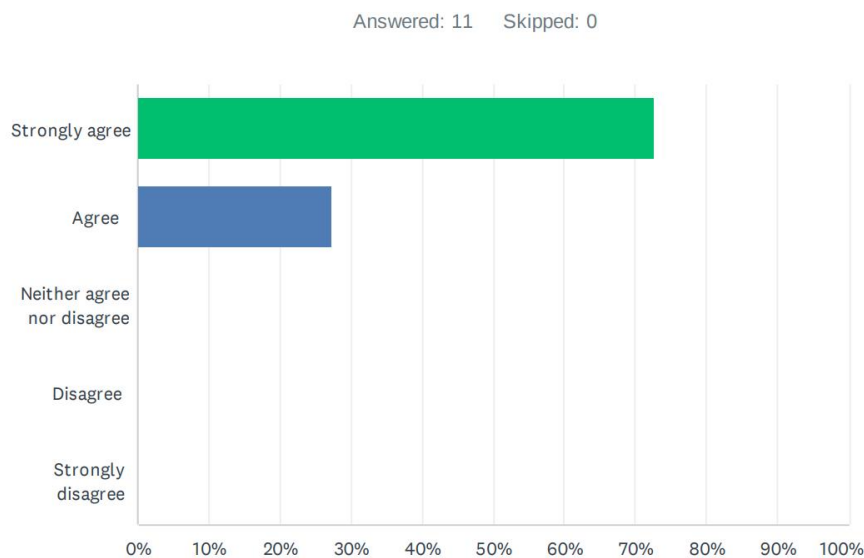


ANSWER CHOICES	RESPONSES	
Strongly agree	81.82%	9
Agree	18.18%	2
Neither agree nor disagree	0.00%	0
Disagree	0.00%	0
Strongly disagree	0.00%	0
TOTAL		11

Figure 5-24. Feedback Survey Question 6- CQ in the Multi-Ethnic Context

The seventh question on the feedback survey asked participants to state their level of agreement with the statement “Cultural intelligence could enhance congregational life at our church.” Eight of eleven participants indicated they “strongly agree” with the statement. Three of eleven participants indicated they “agree” with the statement. No participants indicated disagreement with the statement (see Figure 5-25 below).

Q7 Please state your level of agreement with the following statement: Cultural intelligence could enhance congregational life at our church.

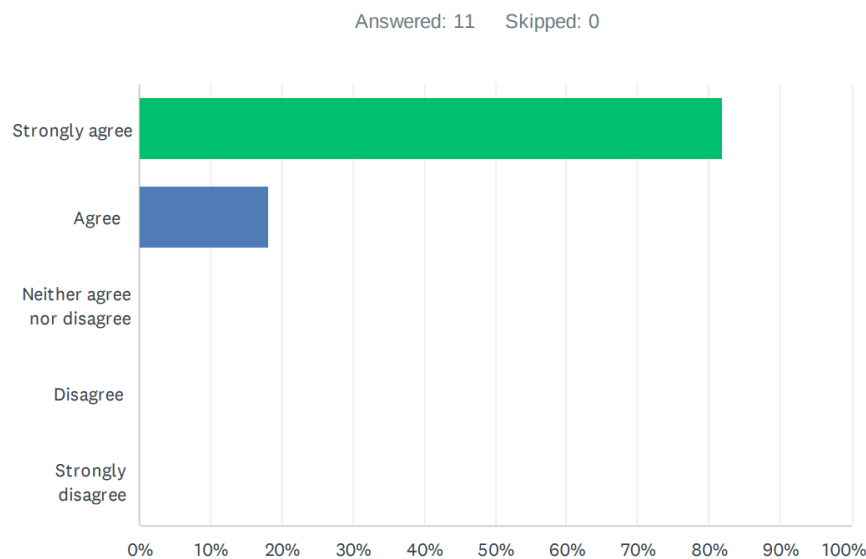


ANSWER CHOICES	RESPONSES	
Strongly agree	72.73%	8
Agree	27.27%	3
Neither agree nor disagree	0.00%	0
Disagree	0.00%	0
Strongly disagree	0.00%	0
TOTAL		11

Figure 5-25. Feedback Survey Question 7- CQ and Congregational Life

The eighth question on the feedback survey asked participants to state their level of agreement with the statement “Training in cultural intelligence could be a beneficial aspect of leadership development at our church.” Nine of eleven participants indicated they “strongly agree” with the statement. Two of eleven participants indicated they “agree” with the statement. No participants indicated disagreement with the statement (see Figure 5-26 below).

**Q8 Please state your level of agreement with the following statement:
Training in cultural intelligence could be a beneficial aspect of leadership
development at our church.**



ANSWER CHOICES	RESPONSES	
Strongly agree	81.82%	9
Agree	18.18%	2
Neither agree nor disagree	0.00%	0
Disagree	0.00%	0
Strongly disagree	0.00%	0
TOTAL		11

Figure 5-26. Feedback Survey Question 8- CQ and Leadership Development

The ninth question on the feedback survey asked participants if they would be interested in participating in an expanded format of cultural intelligence training (such as a four-, six-, or eight-week course). Ten of eleven participants indicated they would be interested in participating in an expanded format of cultural intelligence training. One of eleven participants indicated they would not be interested in an expanded format of cultural intelligence training (see Figure 5-27 below).

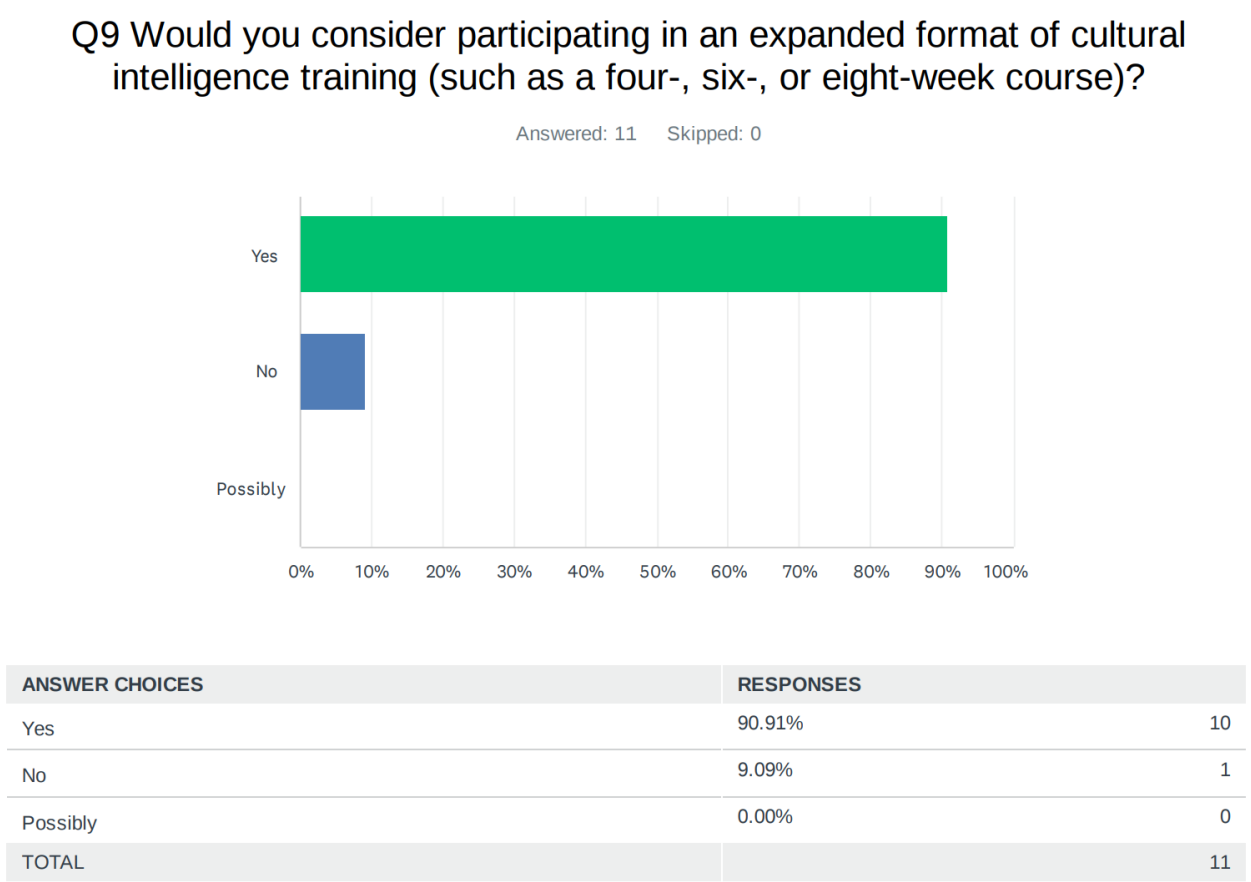


Figure 5-27: Feedback Survey Question 9- Expanded CQ Training

Qualitative Data

The final three questions of the feedback survey were designed as short answer questions with text boxes for participants to fill in as they desired. The questions and responses appear below.

Question 10: Did you experience any discomfort during the workshop sessions? Please explain.

- “No.”
- “No.”
- “No.”
- “No.”
- “I did not experience any discomfort.”
- “Not necessarily; in the second session an individual became emotional while being vulnerable so some may have felt discomfort, but I feel like it was a very impactful moment.”
- “No. I felt that all the information was given and exchanged in a professional and biblical manner.”
- “No discomfort; it was eye opening, and I was personally challenged to grow in the area of ‘drive’ and ‘strategy’ with a focus on ‘what’s next.’”

Question 11: Were you encouraged by the workshop? Please explain.

- “Yes.”
- “Yes. Great content and conversation.”

- “Yes. See statement above.” (The statement this participant is referring to is the final response listed for question ten above).
- “Yes. I was encouraged to examine myself in the way I treat others from other cultures. I feel like I now have the tools to identify and diagnose the sources of conflict that could arise.”
- “Yes, very encouraged. Confirmation of the importance of multi-cultures in the church body.”
- “Yes, it was great that the foundation of this workshop was based on what the Bible teaches.”
- “Yes, absolutely; prior to the workshop I already had a high degree of ‘drive’ and passion for the topic, but this workshop really enlightened me and challenged me to be more intentional and to cherish differences more.”
- “Yes! I was encouraged to know how many people of different backgrounds were as interested in this topic as I was. It shows how the body of Christ truly is unified- even if that unity involves areas that we desire but are not yet aware of how to succeed in.”
- “Yes, I feel everyone did a great job trying to relate the concepts to Scriptures. It reminds me of the parable of the shrewd manager in Luke 16. We are encouraged to use the resources of the world to gain friends. Cultural intelligence seems to be one way of doing this in addition to the examples we recapped in the second session. Paul was strategic and shrewd in his ministry that he might win some not just as friends but as brothers and sisters in the Kingdom of God.”

Question 12: Do you have any other comments, questions, or concerns?

- “No.”
- “None.”
- “I enjoyed this class. Thank you for having me!”
- “I wish it could be applied to our church with 100% leadership support.”
- “Great class and information! It would be great to dig deeper in this topic.”
- “Nothing beats the experience of an in-person workshop that allows for interaction, but it’s difficult for couples with children to attend these; Zoom is a lot more flexible and convenient but not as effective or interactive. Good job.”
- “Have we noticed a quantifiable relationship/pattern between churches with multi-ethnic leadership and churches with multi-ethnic congregations. For example: Does one seem to develop more often before the other? Does the presence of one seem to always lead to the other or has it been determined that both require separate intentionality and drive to create? Have any intrinsic blessings/gifts/benefits been identified that seem to show up in multi-ethnic churches more often than in homogeneous churches?”

Summary

The post-workshop feedback survey shows that all participants attended both workshop sessions and read the “Ephesian Model” article between the T1 assessment and T2 assessment. All but one participant indicated they completed the CQ Starter Course and reviewed their personal CQ feedback report between the T1 and T2 assessments. Most of the participants (eight of eleven) indicated they preferred the in-person delivery, while two participants indicated they

preferred a hybrid model of in-person and online, and one participant indicated they did not have a preference. No participant indicated a preference for online delivery only. Overall, participants indicated agreement that the workshop was helpful in explaining the concept of cultural intelligence in the context of a multi-ethnic church, that cultural intelligence could enhance congregational life at the host church, and that training in cultural intelligence could be a beneficial aspect of leadership development at the host church. No participant indicated disagreement with these three statements.

Eight participants indicated they did not experience discomfort during the workshop. Three participants did not answer the question and no participant indicated they experienced discomfort. Nine participants indicated they were encouraged by the workshop. Two participants did not answer the question, and no participant answered negatively. The responses to the final question seem to indicate that the workshop participants had a positive experience and were receptive to the concept of cultural intelligence.

CHAPTER SIX: CONCLUSIONS

Conclusions

Conclusion One

The first conclusion of this study is that Holy Scripture and Christian theology support an ecclesiology that is multi-ethnic. From Genesis to Revelation, there is a biblical/theological thread of God's redemptive mission to the nations. This mission is foreshadowed in the promise given to Abraham in Genesis 12:1-3 and continued through the covenant promises given to David in 2 Samuel 7. Isaiah picks up on the multi-ethnic nature of this mission in Isaiah 42:6 and 49:6, where the Messiah is foretold to be a "light to the nations." The redemptive plan of God that began in the Old Testament through the promise given to Abraham is continued in the New Testament, where the gospel writers make great effort to connect the life and ministry of Jesus of Nazareth to the Old Testament promises given to Abraham and David. Similarly, the sermons presented in Acts and the examples used in the epistles show the continuation of themes that began in the Old Testament.

The Great Commission and the coming of the Holy Spirit on the Day of Pentecost highlight the apostles' mandate to reach all people groups. Through the Spirit's guidance, Philip, Peter, and Paul cross ethnic and cultural borders to share the gospel of Christ. The same Spirit that fell on the Jews in Acts 2 falls again in Samaria (Acts 8) and on those at Cornelius' house (Acts 10), providing affirmation of the work of God among these diverse peoples. In Acts 13, Paul and Barnabas are set apart to spread the gospel around the Roman Empire, planting multi-ethnic churches with Jewish and Gentile believers. The relationship between these believers is the subject of the Jerusalem Council in Acts 15, as well as much of Galatians, Romans,

Ephesians, and 1 Corinthians. Revelation concludes the biblical witness by foreshadowing a day in which believers from “every tribe and language and people and nation” gather around the throne of God” (Revelation 5:9). Therefore, a multi-ethnic ecclesiology does not rest on a foundation of the social sciences, but on biblical theology.

Conclusion Two

The second conclusion of this study is that cultural intelligence can enhance congregational life in a multi-ethnic church. Cultural intelligence is defined as “the capability to function effectively across national, ethnic, and organizational cultures.”¹ The model of cultural intelligence presented by David Livermore is helpful for conceptualizing and developing cross-cultural competence through four capabilities: CQ Drive, CQ Knowledge, CQ Strategy, and CQ Action. The concept of cultural intelligence harmonizes with Scripture, with the incarnation of Christ and the ministry of Paul being examples of culturally intelligent leadership in the New Testament. The intentionality that the cultural intelligence model fosters can help congregations gain freedom from cultural captivity, empower reconciled relationships, enable teams to become more collaborative and innovative, impact the effectiveness of teaching and preaching ministries, deepen discipleship programs through inner growth and development, and broaden the mission of the local church to reflect the scope of the Great Commission.

Conclusion Three

The third conclusion of this study is that the workshop was effective in increasing the cultural intelligence of workshop participants. While the T1 assessment revealed that the

1. David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, (New York, NY: AMACOM, 2015), 27.

participants scored close to worldwide norms in the four capabilities of cultural intelligence, the group increased in all four areas. The T1/T2 group comparison demonstrates an increase of five percent in CQ Drive, six percent in CQ Knowledge, fourteen percent in CQ strategy, and seven percent in CQ Action from the T1 to the T2 assessment.

Conclusion Four

The fourth conclusion of this study is that the workshop participants did not disclose any discomfort experienced during the workshop sessions. One participant indicated that discomfort was possible due to the sensitivity of the topic and the emotional responses of other participants but indicated they did not actually experience discomfort. It is possible that some discomfort was experienced, but not reported.

Conclusion Five

The fifth conclusion of this study is that several workshop participants were encouraged by the workshop. Some were encouraged by the confirmation of a multi-ethnic ecclesiology provided by the overview of the Scriptures. One participant was encouraged to reflect on their own interaction with those of other cultures and felt that the workshop helped equip them with tools that could be used in cross-cultural encounters. Another participant was encouraged by the unity among the workshop participants of various cultural backgrounds.

Conclusion Six

The sixth conclusion of this study is that the cultural intelligence workshop could be expanded into a four-, six-, or eight-week curriculum for leadership development in the local

church. Most of the participants (ten of eleven) indicated that they would be interested in participating in an expanded format of cultural intelligence training and all eleven participants agreed that training in cultural intelligence would be a beneficial aspect of a leadership development program at the host church. Based on feedback from this group of participants, the expanded training would be best implemented through in-person delivery, or a hybrid of in-person and online delivery. The expanded training could encompass current and potential lay leaders, as well as pastoral leaders and elders.

Reflection

During the workshop sessions, it seemed there was an awakening among the participants to the importance of an ecclesiology that is multi-ethnic and an increased awareness of the potential of the cultural intelligence model for the host church. This included a greater appreciation for the diversity that exists in the congregation, and well as an increased awareness of the degree in which the congregation lacks cultural intelligence in general and culturally intelligent leadership specifically. This awakening has the potential to spur change in the congregation, or lead to increased frustration among the workshop participants.

Whereas the participants are actual or potential small group leaders in the host church, lay leaders serving in a variety of ministry settings throughout the congregation, the workshop has the potential to impact the congregation at large through their influence. This group may represent the early adopters of change that can assist in developing a healthier multi-ethnic congregation in the host church. However, the scope of their impact will likely be determined by the willingness of the senior leadership team to consider the benefits of cultural intelligence. Perhaps the next steps in the development of culturally intelligent leaders in this existing

congregation include a presentation of the research findings to senior leaders and a discussion of the implementation of the concept of cultural intelligence in a leadership development program at the church. Effort should also be given to ensure that the leadership development process includes multi-ethnic individuals, and not just members of the majority culture.

The intentionality required to include diverse individuals in leadership training initiatives could also serve the denomination at the local, regional, national, and international levels. While 32,000 of 39,000 denominational churches and 6 million of 7.5 million members are international, the senior leadership of the denomination consists of mostly white, American born males. Additionally, while the denomination is growing outside of the United States, a senior leader commented privately that the congregations within the United States are “older, white, and dying.”² A focus on the biblical/theological foundations of a multi-ethnic ecclesiology could create fresh initiatives to better reach the diverse neighborhoods in which these congregations find themselves. Coupled with the concept of cultural intelligence and the intentional development of diverse leaders, the denomination could strengthen its effectiveness and presence in the United States and around the world.

Finally, there are implications of ignoring the demographic shifts in the United States, the teaching of Scripture concerning the multi-ethnic church, and the need for diverse and culturally intelligent leadership. As one participant shared in the second workshop session, a lack of cultural intelligence can cause emotional pain and feelings of separation for members of minority groups. Like so many other ethnic minorities in white-led multi-ethnic churches, this person considered leaving the congregation to return to an ethnocentric setting. As the demographic population of America continues to change, churches that refuse to adjust and welcome diverse

2. This comment was made by a member of the denomination’s international executive council during a private conversation in 2018.

peoples into the life and leadership of their congregations may cause harm to diverse individuals and will likely fade from relevance in the coming years.

Areas for Future Research

There are three primary areas for potential future research. First, would the workshop event produce similar results with a different demographic or in a different setting? Would a test group with more individuals from the majority culture be as encouraged by the workshop as this test group? Would they experience discomfort, or increase in cultural intelligence? Similarly, how would different age groups respond to this workshop? How would individuals in another church setting, with a different ethnic makeup or geographical location, receive the concept of cultural intelligence? This data could be used to inform the development of a cultural intelligence curriculum for use in a variety of settings.

Second, what are the best methods of incorporating diverse individuals into leadership training and ministerial development programs? This could include case studies of organizations that are effectively engaging minority populations. Principles of best practice for developing healthy spiritual leaders from various cultures could be established. These principles could be applied at the congregational and denominational level.

Third, are the denominational training programs, Bible colleges, and seminaries in the United States preparing pastoral leaders to engage the multi-ethnic mission of the church? This project could include interviews with graduates of these programs who have engaged in active ministry. This research could also include a review of the curriculum offered and the faculty employed at these institutions. The data could be used to strengthen the ministerial training programs of the denomination for effective engagement with the evolving demographic reality.

APPENDIX A: EMAIL CORRESPONDANCE TO WORKSHOP PARTICIPANTS

Email 1- Informed Consent and Demographic Survey

Hello Friends,

Thanks for your interest in participating in the Cultural Intelligence Workshop over the next two Sundays. This workshop is a key aspect of my final research project for the Doctor of Ministry program at Gordon-Conwell Theological Seminary. The purpose of this research study is to introduce the concept of cultural intelligence, discuss the potential benefits of cultural intelligence for the multi-ethnic church, and evaluate whether the workshop is effective in increasing the cultural intelligence of the workshop participants.

The workshop will be held at the church in room 107 (downstairs in the Family Life Center) during the 8:30am service over the next two Sundays (January 9 and January 16). To confirm your willingness to participate, I kindly ask that you review and sign an informed consent document, which can be accessed online at this link:

<https://forms.office.com/r/mUcnpKgF4b>

Once confirmed, please fill out the brief demographic survey that can be accessed online at this link: <https://www.surveymonkey.com/r/3Q8G3WS>

Once I receive notification that you have signed the informed consent document, I will send a link to the CQ pre-assessment. For this assessment, you will be asked to create an account for the Cultural Intelligence Center online portal. Once an account is created, you will be able to access your assessment. Please take the assessment prior to reviewing any other materials in the portal, and prior to our session this Sunday. Please contact me if you need assistance accessing the CQ portal or assessment.

Again, thanks for your interest in participating in this workshop. If you have decided that you do not wish to participate, simply contact me via email or phone. I am looking forward to our time together.

Email 2- Cultural Intelligence Center Pre-Assessment

Hello,

Thank you for completing the informed consent document for the Cultural Intelligence Workshop. I have added you to the workshop portal on the Cultural Intelligence Center website and sent an email link for you to create an account. This email will come directly from the Cultural Intelligence Center and may enter your “junk” folder. If you do not see the email, please let me know.

Once an account is created, you will be able to access your assessment. Please take the assessment prior to reviewing any other materials in the portal, and prior to our session this Sunday. Please contact me if you need assistance accessing the CQ portal or assessment.

Thanks for your interest in participating in this workshop. I am looking forward to our time together.

Email 3- Between Sessions One and Two

Hey Friends,

Thank you for participating in our workshop session this past Sunday. I appreciate your time and the rich conversation that we enjoyed. We will meet again this Sunday at 8:30am for our second and final session together. If possible, please review the following materials before our second session.

- The “Ephesian Model” article written by Pentecostal Pastor Chris Beard. The article can be accessed here: <https://peopleschurch.network/ephesian-model/>
- The “CQ Starter” course in the online learning portal at the Cultural Intelligence Center, which can be accessed here: https://cqcenter.com/users/sign_in
- The “Feedback Report” from your personal CQ pre-assessment, especially the section on cultural values (pages 13-18).

Again, thanks for your time and participation. If you need any assistance with these resources, please feel free to text or email.

Email 4- Inclement Weather

Hello Friends,

The National Weather Service has issued a winter storm warning for tomorrow. In the interest of everyone’s safety, I have decided to hold our second workshop session online via Zoom. The second session will start around 8:30am tomorrow morning and will conclude around 10:15am. The information for our meeting appears below:

Topic: Cultural Intelligence Workshop Session 2

Time: Jan 16, 2022 08:30 AM Eastern Time (US and Canada)

Join Zoom Meeting: <https://us06web.zoom.us/j/86010999459>

Meeting ID: 860 1099 9459

If you haven’t had a chance, please review the following materials before our second session.

- The “Ephesian Model” article written by Pentecostal Pastor Chris Beard. The article can be accessed here: <https://peopleschurch.network/ephesian-model/>

- The “CQ Starter” course in the online learning portal at the Cultural Intelligence Center, which can be accessed here: https://cqcenter.com/users/sign_in
- The “Feedback Report” from your personal CQ pre-assessment, especially the section on cultural values (pages 13-18).

Thank you for your time and participation. If you need any assistance logging into the Zoom meeting, please reach out.

Email 5- Feedback Survey and Post-Assessment

Hey Friends,

Thank you for participating in our second workshop session yesterday. I appreciate your time and the conversation that we enjoyed. To conclude the research project, please complete the anonymous Post-Workshop Feedback Survey and the second CQ assessment.

- The feedback survey can be accessed here:

<https://www.surveymonkey.com/r/HVQGCWZ>

- The CQ self-assessment has been made available in the Cultural Intelligence Center learning portal, which can be accessed here:

https://cqcenter.com/users/sign_in

After completion of these two items, your participation in the research study will be complete. Thank you for your time and participation. If you need any assistance with these resources, please feel free to text or email.

APPENDIX B: INFORMED CONSENT DOCUMENT

Project Title: Developing Culturally Intelligent Leaders for the Multi-Ethnic Church

Principle Investigator: John D. Smith, Student in the Doctor of Ministry program at
Gordon-Conwell Theological Seminary

Purpose

This is a research study. The purpose of this research study is to introduce the concept of cultural intelligence through a pilot workshop event, discuss the potential benefits of cultural intelligence for the multi-ethnic church, and evaluate whether the workshop is effective in increasing the cultural intelligence of the workshop participants. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. We are inviting you to participate in this research study because you are an active or potential lay leader at the host church, aged 18-45, who attends the church, and who participates in the discipleship program as either a student or a small group leader.

Procedures

If you agree to participate, your involvement will last for approximately 2 weeks. The research project will begin with you completing a demographic survey and a cultural intelligence self-assessment. Both the survey and the assessment will be conducted online and can be

completed in approximately 30 minutes or less. You will then participate in two workshop sessions held at the host church during the 8:30am morning service on Sunday, January 9, and Sunday, January 16. Both sessions will have a time of teaching and discussion which will last approximately 1 hour and 15 minutes. Between the two sessions, you will be asked to review the online CQ Starter Course (approx. 10-15 minutes), read an article on the “Ephesian Model” written by Assemblies of God pastor Chris Beard (10-15 minutes), and reflect on your individual CQ pre-assessment report. After the second session, you will be asked to complete a brief survey to provide anonymous feedback on the workshop event and complete a second cultural intelligence self-assessment. Both the feedback survey and the second assessment will be conducted online and can be completed in approximately 30 minutes or less. Upon completion of the feedback survey and the second cultural intelligence assessment, your participation in the study will be complete.

Risks

The possible risks associated with participating in this research project are as follows: participants may be asked to share personal information about their perspective of ethnicity and culture, the multi-ethnic church, and the use of cultural intelligence in the church setting. This vulnerability may lead to a need for development that goes beyond the extent of this study.

Benefits

The potential personal benefits that may occur as a result of your participation in this study are gaining a mental framework which you can use to better understand individuals in

cross-cultural situations, understanding your personal cultural values, and/or gaining other intangible spiritual benefits.

Compensation

You will not be compensated for participating in this research project. However, coffee and light breakfast snacks will be provided at both workshop sessions.

Confidentiality

Records of participation in this research project will be kept confidential to the extent permitted by law. The surveys and cultural intelligence assessments will not require individuals to identify themselves, so that the data will not be able to be traced back to individual participants. Only the researcher will have access to the data collected from the surveys. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

Voluntary Participation

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. If you choose to withdraw, any information collected from you by the researcher will not be used in the research project.

Questions?

Questions are encouraged. If you have any questions about this research project, please contact: John Smith, (phone), (email). If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, Dr. David A. Currie, at: (email) or (phone).

Signature Lines: Researcher and Participant

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. After completing this form, please download and/or print a copy of your answer for your records.

Researcher Statement: I have communicated the risks involved in this research with the participant. I am inferring that their completion of this online Informed Consent Form indicates that the participant understands the risks, benefits, and procedures involved with participation in this research study. Digitally Signed: John D. Smith, Researcher

Please enter your electronic signature (type your name) below:

Today's Date:

APPENDIX C: PRE-WORKSHOP DEMOGRAPHIC SURVEY

Question 1: Please select your gender from the choices below:

- a. Male
- b. Female

Question 2: Please select your age range from the choices below:

- a. Under 18 years
- b. 18-24 years
- c. 25-34 years
- d. 35-44 years
- e. 45-54 years
- f. 65 years or more

Question 3: What is the highest level of school you have completed or the highest degree you have received?

- a. Less than high school degree
- b. High school degree or equivalent (e.g., GED)
- c. Some college but no degree
- d. Associate degree
- e. Bachelor's degree
- f. Graduate degree

Question 4: Which of the following categories best describes your employment status?

- a. Employed, working full-time
- b. Employed, working part-time

- c. Not employed, looking for work
- d. Not employed, not looking for work
- e. Retired
- f. Disabled, not able to work

Question 5: Please select your marital status from the choices below:

- a. Married
- b. Single, never married
- c. Single, divorced
- d. Single, widowed

Question 6: Please select your ethnicity from the choices below:

- a. Native American or Alaskan Native
- b. Black or African American
- c. Hispanic or Latino
- d. Asian or Asian American
- e. Slavic
- f. Middle Eastern or North African
- g. Native Hawaiian or Pacific Islander
- h. White or Caucasian
- i. Other (please specify)

Question 7: In what country were you born?

Question 8: In how many countries have you lived?

- a. One
- b. Two

- c. Three
- d. Four
- e. Five or more

Question 9: How long have you been attending the church?

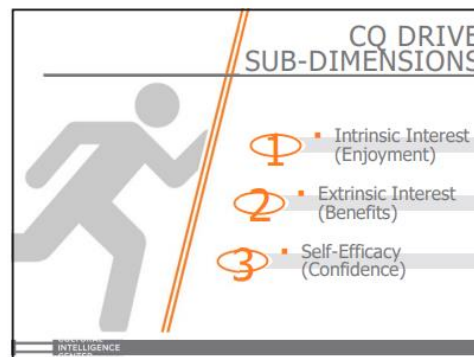
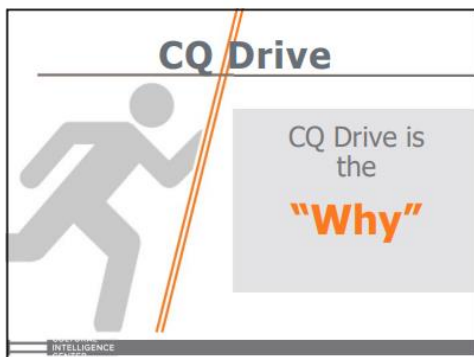
- a. Less than one year
- b. 2-4 years
- c. 5-7 years
- d. 7-10 years
- e. Longer than 10 years

Question 10: Please check all areas in which you are serving or have served at the church:

- a. Hospitality (ushers and greeters)
- b. Small groups/discipleship classes
- c. Children's ministry
- d. Youth ministry
- e. Young couples' ministry
- f. Women's ministry
- g. Men's ministry
- h. Music ministry
- i. Missions
- j. Media
- k. Other (please specify)
- l. None of the above

APPENDIX D: WORKSHOP PRESENTATION SLIDES





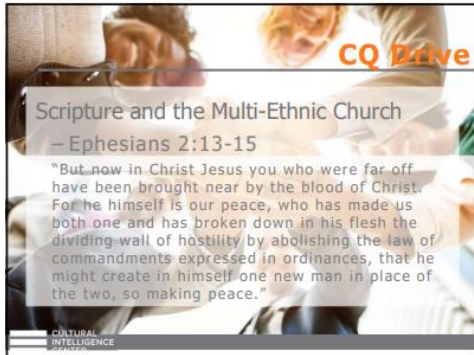


CQ Drive

Scripture and the Multi-Ethnic Church

- Philip (Acts 8)
- Peter (Acts 10)
- Antioch (Acts 11)
- Jerusalem Council (Acts 15)
- Paul (Acts 13-28)

CULTURAL INTELLIGENCE PARTNER



CQ Drive

Scripture and the Multi-Ethnic Church

- Ephesians 2:13-15

"But now in Christ Jesus you who were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace."

CULTURAL INTELLIGENCE PARTNER



CQ Drive

Scripture and the Multi-Ethnic Church

- By our faith in Christ, we are:
 - **One Family** (Romans 8:12-17)
 - **One Body** (1 Corinthians 12:12-31)
 - **One Temple** (1 Corinthians 3:16-17)
- Our challenge is to make our spiritual reality a practical experience.

CULTURAL INTELLIGENCE PARTNER



STRATEGIES TO IMPROVE

- Connect with existing interests (**Theology**)
- Seek opportunities in different cultural contexts
- Fellowship with those of a different cultural background

CULTURAL INTELLIGENCE PARTNER



Cultural Intelligence Workshop

Between Sessions:

- Read "**Ephesian Model**" Article
- Review the **CQ Starter Course**
- Review **CQ Feedback Report**

Between Sessions 1 & 2

CULTURAL INTELLIGENCE PARTNER

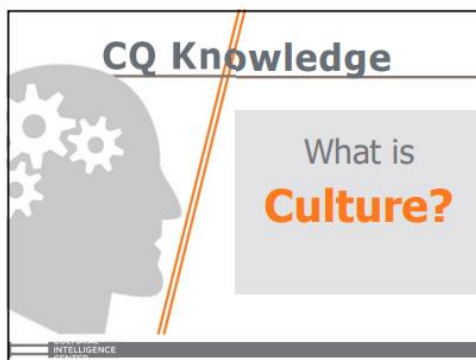
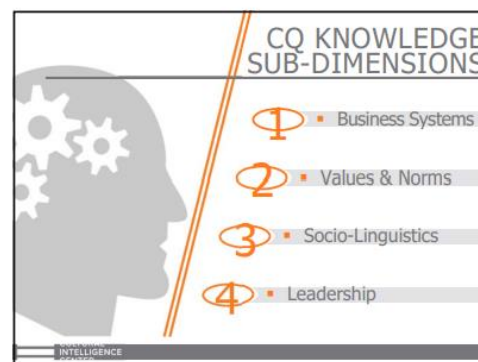
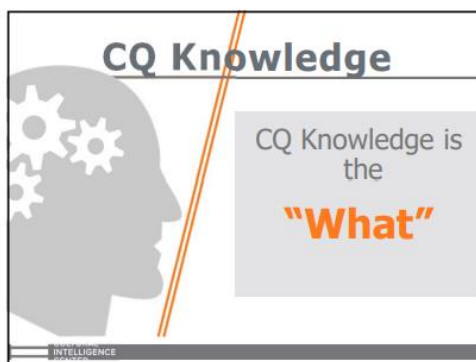


Cultural Intelligence Workshop

Session 2

January 16, 2022

CULTURAL INTELLIGENCE PARTNER



CQ Knowledge

Culture is...

- A "group personality," influencing how people think (beliefs), feel (values) and behave (customs)- Marvin Newell

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CQ Knowledge

Metaphors of Culture

- Air/Water
- Sunglasses
- "Rules" of a game
- Software of the Mind
- Iceberg

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CQ Knowledge




Above the Water:

- Food
- Language
- Clothing
- Systems
- Styles
- (Objective Culture)
- (Surface Culture)

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CQ Knowledge



Below the Water:

- Values
- Assumptions
- Motivations
- (Subjective Culture)
- (Deep Culture)


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CULTURAL LAYERS

Universal	Ethnic
Societal	National
Individual	Religious
	Generational
	Organizational
	Occupational

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CQ Knowledge



Cultural Values

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WHAT CULTURAL VALUES REVEAL



- General orientation to life, work, and relationships
- Potential biases you have toward those with different cultural values
- Do **not** predict your ability to work effectively across cultures

INTELLIGENCE

INDIVIDUALISM vs COLLECTIVISM



INDIVIDUALISM

COLLECTIVISM

INTELLIGENCE

POWER DISTANCE



LOW POWER DISTANCE

HIGH POWER DISTANCE

INTELLIGENCE

POTENTIAL BIASES

INDIVIDUALISM	COLLECTIVISM
<ul style="list-style-type: none"> Definition: Emphasis on individual goals and individual rights Potential Bias: May be perceived as a lone ranger 	<ul style="list-style-type: none"> Definition: Emphasis on group goals and personal relationships Potential Bias: May be perceived as lacking personal initiative
LOW POWER DISTANCE	HIGH POWER DISTANCE
<ul style="list-style-type: none"> Definition: Emphasis on equality, shared decision-making Potential Bias: May be perceived as disrespectful or weak 	<ul style="list-style-type: none"> Definition: Emphasis on differences in status; superiors make decisions Potential Bias: May be perceived as passive

INTELLIGENCE

UNCERTAINTY AVOIDANCE



LOW UNCERTAINTY AVOIDANCE

HIGH UNCERTAINTY AVOIDANCE

INTELLIGENCE

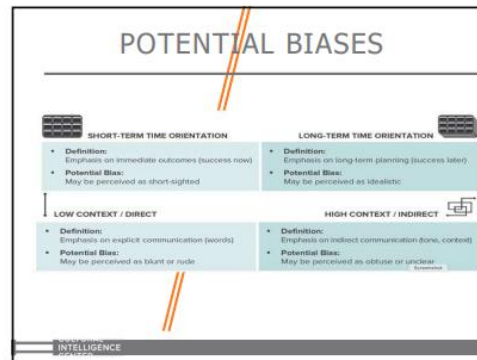
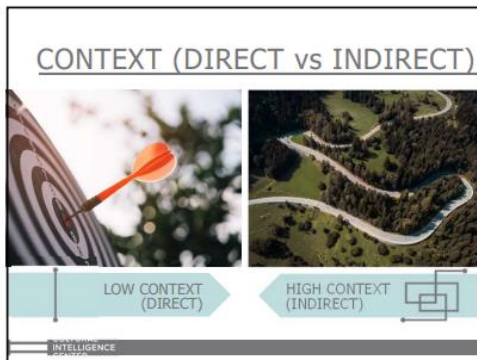
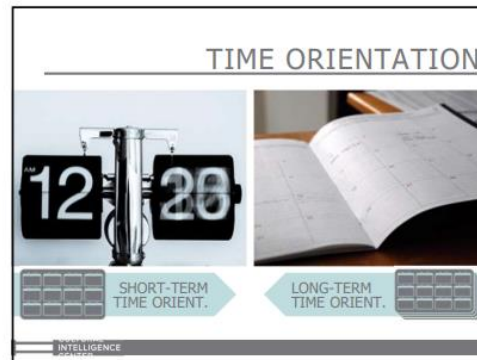
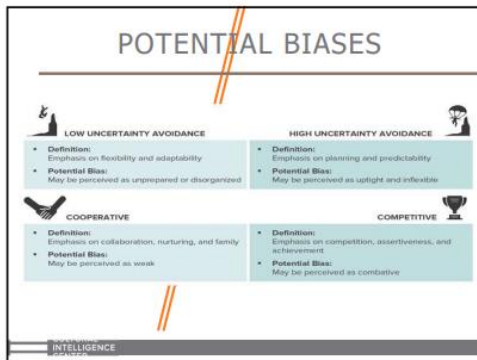
COOPERATIVE vs COMPETITIVE




COOPERATIVE


COMPETITIVE

INTELLIGENCE




POTENTIAL BIASES



BEING


DOING

- Definition:** Emphasis on quality of life
- Potential Bias:** May be perceived as lazy

- Definition:** Emphasis on being busy and meeting goals
- Potential Bias:** May be perceived as a workaholic


UNIVERSALISM

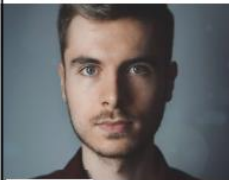


PARTICULARISM


- Definition:** Emphasis on rules; standards that apply to everyone
- Potential Bias:** May be perceived as inflexible


- Definition:** Emphasis on specifics; unique standards based on relationships
- Potential Bias:** May be perceived as showing favoritism

INTELLIGENCE

EXPRESSIVENESS (NEUTRAL vs AFFECTIVE)








NON-EXPRESSIVE (NEUTRAL)



EXPRESSIVE (AFFECTIVE)

INTELLIGENCE

FOCUS (MONOCHRONIC vs POLYCHRONIC)







MONOCHRONIC (LINEAR)


POLYCHRONIC (NON-LINEAR)

INTELLIGENCE


POTENTIAL BIASES



NON-EXPRESSIVE / NEUTRAL


EXPRESSIVE / AFFECTIVE

- Definition:** Emphasis on non-emotional communication; hiding feelings
- Potential Bias:** May be perceived as cold and aloof

- Definition:** Emphasis on expressive communication; sharing feelings
- Potential Bias:** May be perceived as overly emotional


MONOCHRONIC / LINEAR


POLYCHRONIC / NON-LINEAR

- Definition:** Emphasis on one thing at a time; punctuality; work and personal life separate
- Potential Bias:** May be perceived as impersonal and inflexible


- Definition:** Emphasis on multitasking, interruptions etc; work and personal life combined
- Potential Bias:** May be perceived as irresponsible and distracted

INTELLIGENCE



CQ Report
CQ PRO FEEDBACK REPORT

INTELLIGENCE

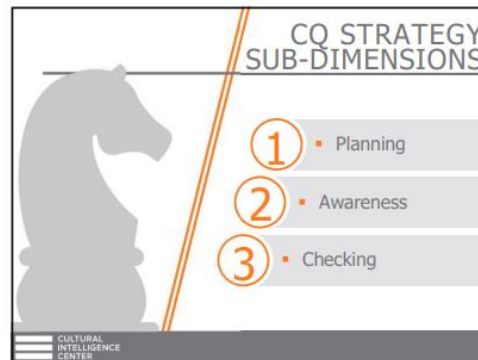
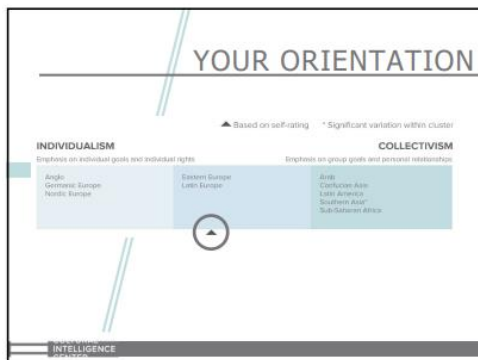


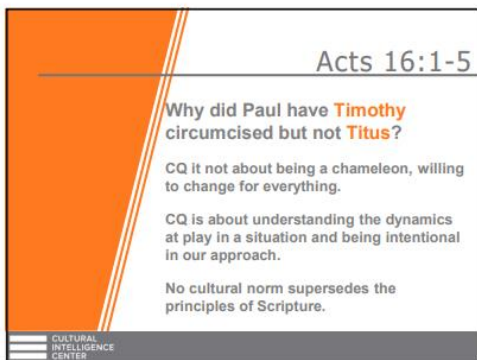
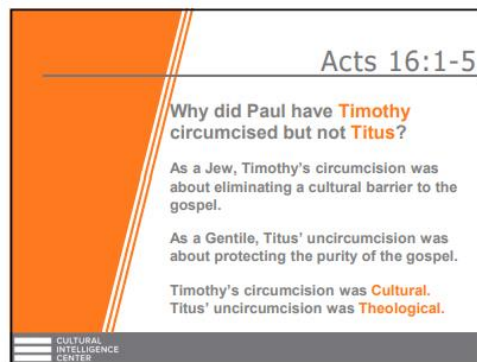
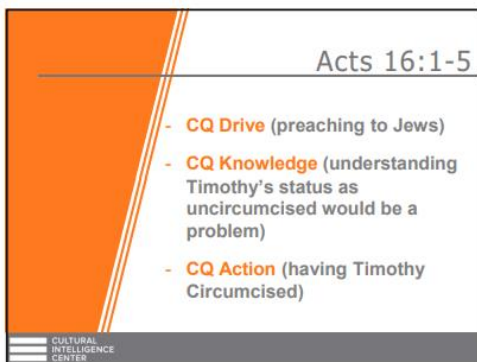
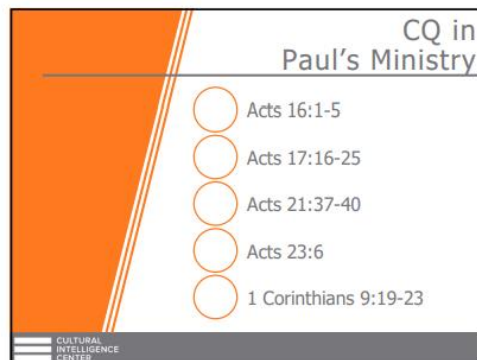
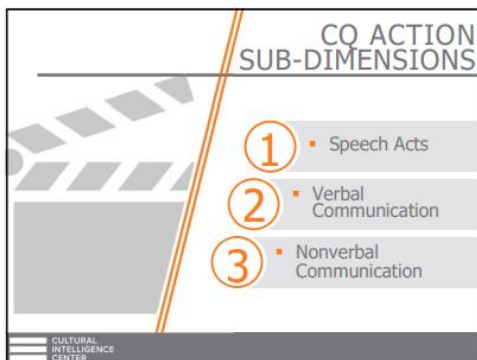
CULTURAL VALUES DIFFERENCES
This table of values differences is by no means all-inclusive. It is a general guide to help you understand the differences between cultures. It is not a prescription for how to behave in a particular culture. The table is intended to be a starting point for your research and understanding of a particular culture.

Culture	Values
Americans	Emphasis on individualism and personal achievement
British	Emphasis on class and social hierarchy
Chinese	Emphasis on family and social harmony
French	Emphasis on individualism and personal achievement
German	Emphasis on order and structure
Indian	Emphasis on family and social harmony
Japanese	Emphasis on order and structure
Latin Americans	Emphasis on family and social harmony
Mexicans	Emphasis on family and social harmony
Norwegians	Emphasis on individualism and personal achievement
Swedes	Emphasis on individualism and personal achievement
Swiss	Emphasis on order and structure
U.S. Navy	Emphasis on order and structure
U.S. Marines	Emphasis on order and structure
U.S. Army	Emphasis on order and structure
U.S. Air Force	Emphasis on order and structure
U.S. Coast Guard	Emphasis on order and structure
U.S. Navy	Emphasis on order and structure
U.S. Marines	Emphasis on order and structure
U.S. Army	Emphasis on order and structure
U.S. Air Force	Emphasis on order and structure
U.S. Coast Guard	Emphasis on order and structure

PAGE 3
CULTURAL VALUES

INTELLIGENCE





Acts 21:37-40

- **CQ Drive** (preaching the Jews)
- **CQ Knowledge** (understanding language barriers)
- **CQ Action** (changing languages)

CULTURAL INTELLIGENCE CENTER

Acts 23:6

- **CQ Drive** (causing a disturbance)
- **CQ Strategy** (observing and perceiving)
- **CQ Knowledge** (religious dynamics)
- **CQ Action** (claiming to be a pharisee)

CULTURAL INTELLIGENCE CENTER

1 Corinthians 9:19-23

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law, I became as one under the law...that I might win those under the law. To those outside the law I became as one outside the law...that I might win those outside the law. To the weak I became weak, that I might win the weak. **I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel.**

CULTURAL INTELLIGENCE CENTER

PERSONAL REFLECTION



In what ways could **cultural intelligence** enhance congregational life in our church?

CULTURAL INTELLIGENCE CENTER

Ephesian Model

We sat silently at a downtown coffee shop, swirling the Rwandan brew in our cups, the Cincinnati skyline towering over our sidewalk table — two Ohio Assemblies of God pastors sharing hearts and vision.

He asked, “How would you counsel me to lead my (midsize, suburban) congregation into a multiethnic future? I feel a profound burden to do this. We can’t stay where we are. Our city needs this. Our church needs this. But I don’t know what I don’t know.”

This wasn’t the first time I’ve heard this. It seems God is burdening many hearts these days for church reflecting heaven on earth.

Our own story as Peoples Church Cincinnati involves a 20-year transition from a 98 percent homogeneous white commuter church to a 50 percent nonwhite congregation comprising 30-plus nations. And despite the racially charged times in which we live, we are 25 percent African-American. The Lord has done this.

As I contemplated my friend’s earnest question, I felt stirred to reply, “Start with theology. Whatever you do, root it in Scripture. Hell will fight you on this, and when it does, you want this vision anchored in God’s Word.”

I shared from Ephesians 2 and 3 about a biblical model of a multiethnic church. The intensity of God’s mind on this matter captivates my heart and astounds me.

The Ephesian Model

New Testament Ephesus compares to today’s American society. With a mix of Gentile God-fearers, conservative zealots, marketplace liberals, idol worshipers, indigenous people, and internationals, the city was ethnically, economically, religiously diverse. This port population center on the western edge of what is now Turkey flourished as a cosmopolitan

melting pot, the Roman Empire’s third most influential city.

The Ephesian church was also a collective — united in Christ, Spirit-filled and gospel-rooted. This diverse congregation was making known the “manifold wisdom of God” — in the city and “in the heavenly realms” (Ephesians 3:10). Did you catch that? Not only was the church influencing society and spreading the gospel, but its Christ-centered existence in diverse unity was capturing attention in the spiritual realm.

Paul calls this diverse unity of formerly disparate and hostile Jews, Greeks and Romans the “mystery of Christ,” which the Holy Spirit revealed (Ephesians 3:4-6). As this church came together, the mystery of Christ, hidden for ages, became apparent. Let that sink in.

Our fractious United States could benefit from the same prophetic, reconciling Kingdom congregations. Such a movement would shake the gates of hell.

In Ephesians 2, Paul provides a compelling vision and model for diversely united churches in our day. After unpacking the gospel, he links it to the idea of a diversely united local church. This message is applicable to your church setting — whether rural, suburban or urban.

The Gospel

Paul writes in Ephesians 2:1-2, “you were [all] dead in your transgressions and sins, in which you [all] used to live” Before Christ, we were unable to follow God’s perfect plan; we were spiritually dead. “But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions. ... For it is by grace

you [all] have been saved, through faith — and this is not from yourselves, it is the gift of God” (verses 4-5,8).

So far, we have what we understand as the essence of the gospel. In verse 10, Paul transitions to the purpose of this salvation, showing the impact of redeemed people united in Christ from diverse backgrounds. “For we are [all] God’s handiwork, created in Christ Jesus to do good works ...” So, God saves us to do things. Good things. Society-affecting good things through God’s creative handiwork in and through each of us, by Jesus.

Most of my life, I read Ephesians 2:1-10 as only to me, an individual. Of course, it does apply to me personally, but there’s another level of import when we also read it as a model for the collective local church. Every “you” in Ephesians 2:1-10 is plural. Paul is addressing the ethnically and culturally diverse Ephesian congregation.

The next portion of Ephesians 2 demonstrates this. Without skipping a beat, Paul moves from our traditional understanding of the gospel — once we were dead in sin and now we are alive — to the reminder that we are God’s handiwork, which He designed to do good works. He wants us to do and experience amazing things together as His redeemed, blood-bought, diversely united local church.

The Gospel and the Church

Before Christ came, there was ethnic and cultural separation (Ephesians 2:11-12). “But now in Christ Jesus you who once were far away have been brought near by the blood of Christ” (Ephesians 2:13). The gospel brought Jews and Greeks — groups that previously hated each other — near to Christ, near to the promise and near to each other.

“For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility. ... His purpose was to create in himself one new humanity out of the two, thus making peace,

and in one body to reconcile both of them to God through the cross, by which he put to death their hostility” (verses 14-16).

Remember, Chapter 2 starts with a restatement of the gospel. On the heels of it, Paul declares the power of a diversely united congregation. Some reading this may raise a couple of objections:

1. “This is specific to the church at Ephesus. We don’t have both Jews and Gentiles in our community.” OK, but it’s also about ethnic and cultural differences, religious differences and worldview differences. Are there no such divides in your community?

2. “This refers to the Church universal. What does it have to do with the local church?” Paul didn’t say “Church” (ekklesia); he said one body (soma). He’s writing to a local congregation: the church at Ephesus, a local fellowship he personally pastored (Acts 20:31). Yes, Paul’s words apply to the Church universal, but not at the expense of the local Ephesian congregation.

Of course, God would never require local church inclusion of diverse people who are not available to us, but what about those who are? If your community is not ethnically diverse, what about other kinds of diversity — such as socioeconomic diversity?

Paul always writes to a specific situation, even as he writes to the Church universal through the ages. I believe the Spirit of Christ through Paul envisions congregations of diversely united redeemed people wherever the Church goes.

This revelation of a diversely united, one-congregation vision is what Paul calls the “mystery of Christ.”

Paul concludes this section of Chapter 2 with these soaring ideals for the Ephesian church. In verse 19 he says, “Consequently, you [Gentiles in Christ] are no longer foreigners and strangers, but fellow citizens with God’s people [the Jews in Christ] and also members

of his household”

They are no longer foreigners or strangers to Him, nor to each other. Imagine the influence of churches like that in racially, ethnically and politically fractured communities across America!

Watch where the model goes next: “In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too [all indeed] are being built together to become a dwelling in which God lives by His Spirit” (verses 21-22). Talk about a fully Pentecostal church. One Spirit-filled body emerged from formerly divided groups.

Have we perhaps missed this crucial New Testament emphasis? This revelation of a diversely united, one-congregation vision is what Paul calls the “mystery of Christ.” It’s like the Holy Spirit through Paul is saying, “This is the secret recipe of my Kingdom!”

Paul adds in Ephesians 3:10, “His intent was that now, through the [diversely united] church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms.” In other words, God expresses His variegated wisdom through a diversely united Church — and not only on earth, but in the spiritual realm. If only we realized the stage on which we stand.

The rest of Ephesians 4–6 explains how to walk out this mystery together. Reading the entire epistle through the 2:15 lens adds contextual richness and reveals a foundational model for a church reflecting heaven (Revelation 7:9). I believe this is the strategic plan of God for every local church.

Paul, in his farewell meeting with the Ephesian elders in Acts 20:27, says, “I have not hesitated to proclaim to you the whole will of God.” In other words, Paul gave the Ephesians something special. Only with them did Paul spend three years teaching with tears night and day, to nourish and protect the blood-bought diversely united body, keeping

watch over the flock (Acts 20:28,31). The Book of Ephesians details this whole purpose and sheds a spotlight on the church model.

In light of this understanding of Ephesians 2, how do you apply this model in your context, especially if your community is not diverse? (See the diagnostic questions at the end of this article.)

Your Local Church and the Gospel

Every church and pastor should study carefully the surrounding community to understand what really is there — demographically, ethnically, historically, economically, spiritually, generationally, socially, etc.

We must think like missionaries among unreached peoples, prayerfully considering how to plant and water gospel seed, faithfully, contextually, relevantly and effectively. Jesus purchased with His blood persons from every background, tribe and nation to become one household (Ephesians 2:15; Revelation 5:9). While it’s important to ask how many people came to church on Sunday, what if we also considered the diversity of those in attendance?

If you believe your community has no diversity, are you thinking only ethnically? What about diversity in political, income or age demographics? What about reaching addicts and their family members? What about refugees, migrant workers or foster families? What about _____ (you fill in the blank)?

How can we possibly do this? Preach Jesus and His kingdom among everyone. Make sure it’s His kingdom that you and your people are proclaiming through words and actions, and not another gospel (such as a politicized gospel, watered-down gospel, nationalistic gospel or religious gospel). Jesus said it like this: “Let your light so shine before others, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:16).

Paul likely wrote 2 Corinthians shortly after

leaving Ephesus, from where he'd written 1 Corinthians. Perhaps with the Ephesian model freshly influencing his thinking, Paul penned 2 Corinthians 5, the great reconciliation chapter of the Bible. In verse 17, he wrote, "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!"

Right before this, in verse 16, Paul said, "So from now on we regard no one from a worldly point of view." This is for us as leaders, too. If we struggle to walk free from our old-nature prejudices, we will struggle to reach all people with the gospel. Our cultural preferences, prejudices and politics cannot define our ministry. Otherwise, we will attract only people just like us, and not the Church Jesus paid for on the cross.

We must no longer serve our local communities through a worldly point of view, but from a gospel-powered, Christ-centered, Kingdom view. Once we were dead in our transgressions and sins, but now we are alive with Christ. Those who were far away and those who were near have become "members together of one body, and sharers together in the promise in Christ Jesus" (Ephesians 3:6).

Lost people in America today are yearning for churches reflecting this reality. The Ephesians 2 church model is exactly what our society needs.

Conclusion

My pastor friend later emailed me with a thoughtful plan. This fall, he will launch a sermon series, "Vision:ONE," based on John 17:20-23 and Ephesians 4.

He is also developing a three-year strategy of laying a biblical foundation, introducing careful changes of diverse inclusion, and sharing stories of reconciliation, highlighting the heroic efforts of lay leaders. He has initiated intentional friendships with the few diverse members he already has, with an open heart to learn from them and get their input and help for the next steps.

I smile as I think about the rewarding work ahead of him. I also pray more often for him now. After all, when we lead from the biblical vision of the Ephesian church model, hell fights back. Why? Because our communities will experience the healing impact of the diversely united Church, and Jesus will get more of what He paid for (Revelation 5:9-10). The enemy hates both these outcomes.

Diagnostic Questions

Use the following diagnostic questions for reflection, prayerfully considering how your church can better apply the Ephesians 2 model.

How do the demographics of the church I serve compare with the demographics of my community (economically, ethnically, politically, generationally, educationally, etc.)?

Does our church leadership reflect the demographics of our community?

Does my social media inadvertently offend or scare off any part of my community with cultural or partisan preferences? Do people feel they have to agree with me on nonessentials before they can attend my church and experience the gospel?

Am I crying out to God for a harvest among all people within our 10-mile reach?

What do I know about the different people groups of my community?

Have I studied the social challenges and spiritual history of my context and how we might address those from a Kingdom view?

This article originally appeared in the July/August 2018 edition of Influence magazine.

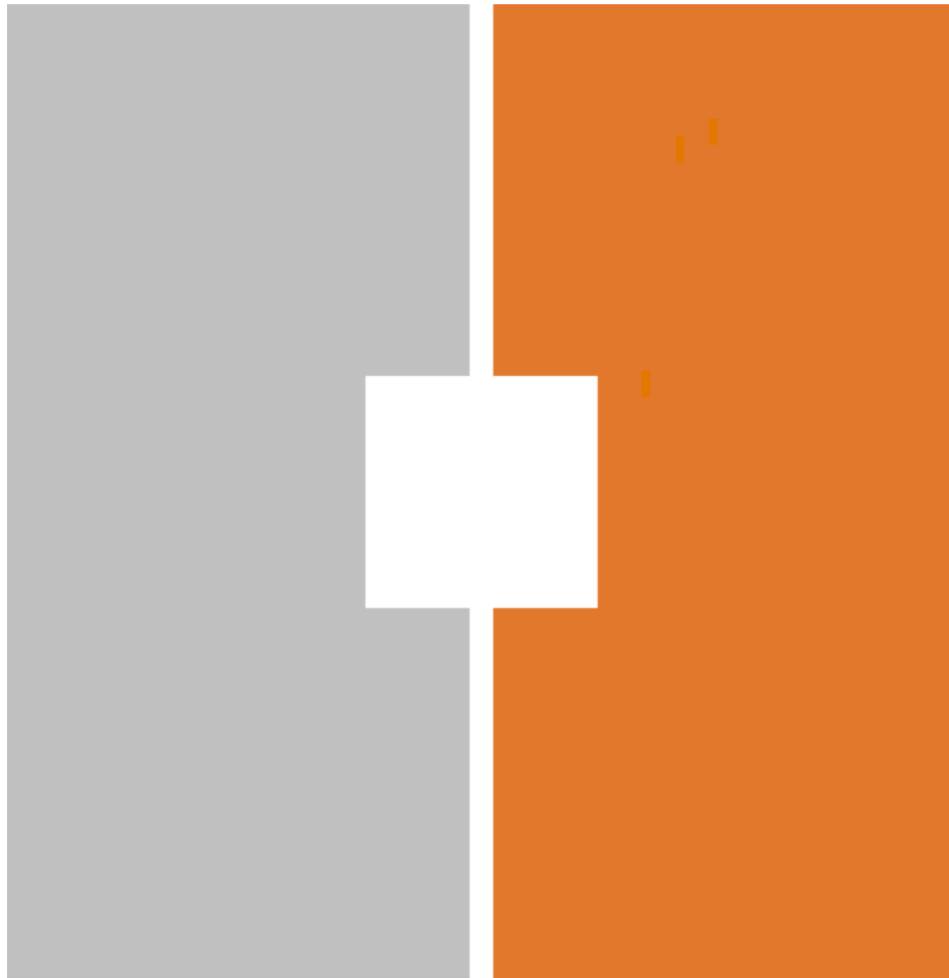
APPENDIX F: SAMPLE CQ ASSESSMENT FEEDBACK REPORT (T1)

CQ Report

CQ PRO FEEDBACK REPORT

PREPARED FOR: Jaime Smith

November 2018



Contents

This CQ Feedback Report identifies your strengths and developmental opportunities for functioning effectively in multicultural settings. Most people find it beneficial to read the feedback report now and then re-read it in a few days. This will allow you to think deeply about the feedback and how you can use this information.

What is CQ?	2
CQ Profile	3
CQ Drive	4
CQ Knowledge	5
CQ Strategy	6
CQ Action	7
CQ Profile Summary	8
Development Plan	9
Research Basis of CQ	13
Cultural Values	14

What is CQ?

Cultural Intelligence (CQ) is a person's capability to function effectively in a variety of cultural contexts - both internationally and domestically.

In our own cultures, we usually have an idea of what's going on around us because we have a wealth of information, most of which is subconscious, that helps us make sense of what we experience and observe. When we interact with individuals who have a different cultural background, the same cues may mean something entirely different.

CQ CAPABILITIES

There are four primary CQ capabilities.



CQ Profile

This page summarizes your scores for the four primary CQ capabilities. The graphs indicate the worldwide norms and show typical differences in the scores across the four capabilities. Note your self-ratings (in the squares).

LOW

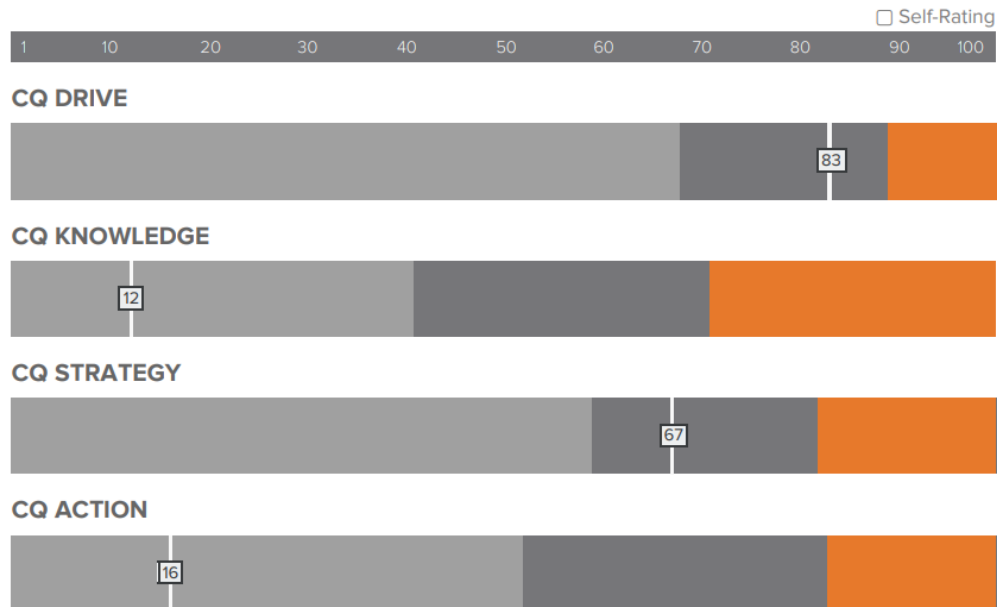
Scores in this range are in the bottom 25% of worldwide norms.

MODERATE

Scores in this range are in the middle 50% of worldwide norms.

HIGH

Scores in this range are in the top 25% of worldwide norms.



CQ Drive

CQ Drive is the extent to which you are energized and persistent in your approach to multicultural situations. It includes your self-confidence in your abilities as well as your sense of the benefits you will gain from intercultural interactions.



☐ Self-Rating

CQ DRIVE SUB-DIMENSIONS

- **Intrinsic Interest:** Deriving enjoyment from culturally diverse experiences.
- **Extrinsic Interest:** Gaining benefits from culturally diverse experiences.
- **Self-Efficacy:** Having the confidence to be effective in culturally diverse situations.

WHAT DOES HIGH CQ DRIVE LOOK LIKE?

Individuals with high CQ Drive are motivated to learn and adapt to new and diverse cultural settings. Their confidence in their adaptive abilities influences the way they perform in multicultural situations.



OVERALL



INTRINSIC INTEREST



EXTRINSIC INTEREST



SELF-EFFICACY



CQ Knowledge

CQ Knowledge is the degree to which you understand how culture influences how people think and behave and your level of familiarity with how cultures are similar and different.



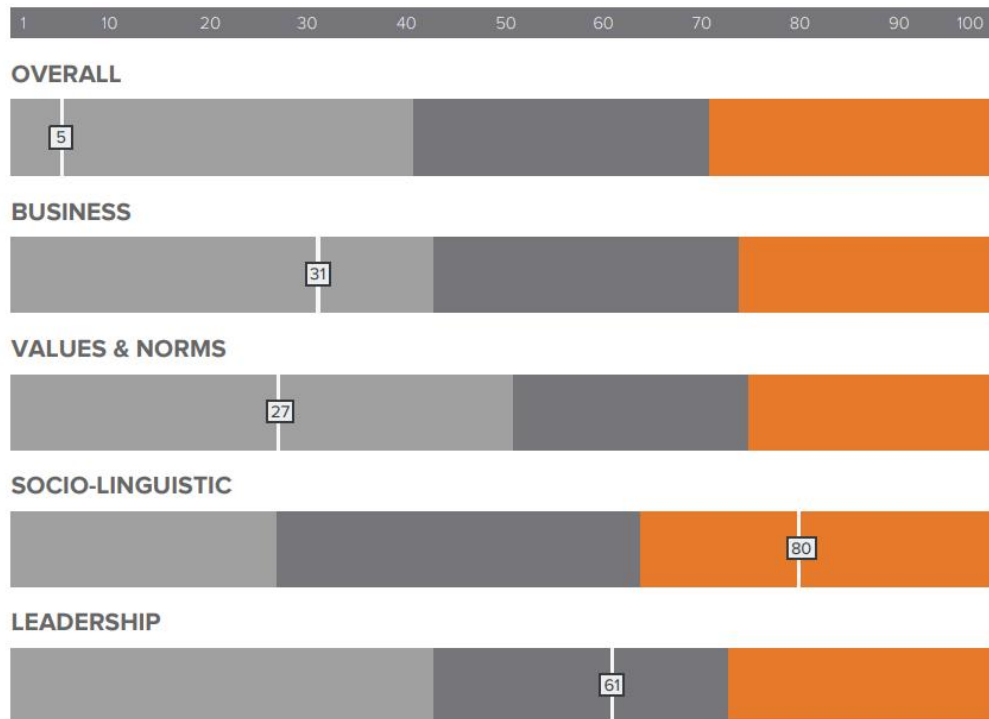
☐ Self-Rating

CQ KNOWLEDGE SUB-DIMENSIONS

- **Business:** Knowledge about economic and legal systems.
- **Values & Norms:** Knowledge about values, social interaction norms, and religious beliefs.
- **Socio-Linguistic:** Knowledge about language and communication norms.
- **Leadership:** Knowledge about managing people and relationships across cultures. (Context Specific)

WHAT DOES HIGH CQ KNOWLEDGE LOOK LIKE?

Individuals with high CQ Knowledge have a rich, well-organized understanding of culture and how it affects the way people think and behave. They possess a repertoire of knowledge of how cultures are similar and how they are different. They understand how culture shapes behavior.



CQ Strategy

CQ Strategy is the extent to which you are aware of what's going on in multicultural situations and the extent to which you check and plan accordingly.



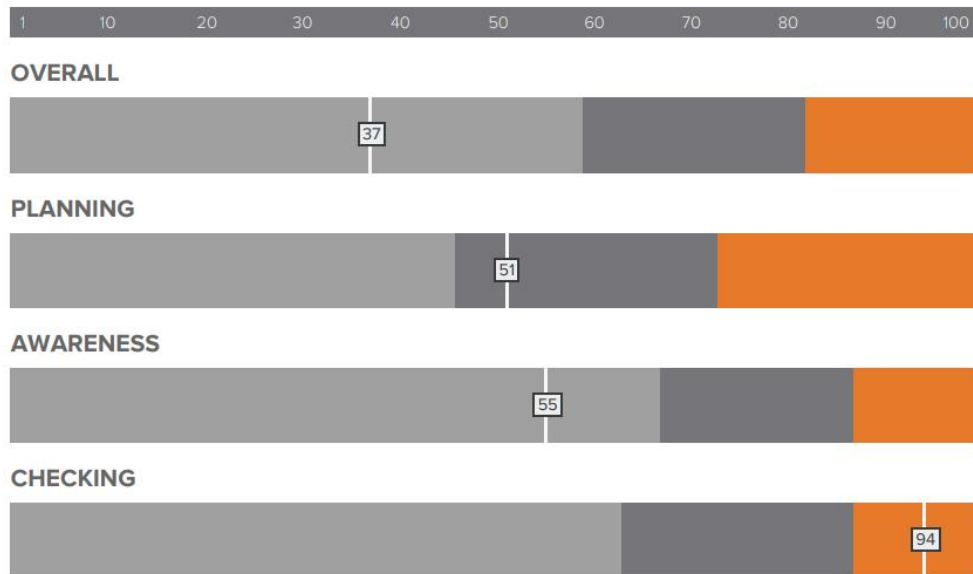
CQ STRATEGY SUB-DIMENSIONS

☐ Self-Rating

- **Planning:** Strategizing before a culturally diverse encounter.
- **Awareness:** Sensing the perspectives of self and others during interactions.
- **Checking:** Checking assumptions and adjusting mental maps when experiences differ from expectations.

WHAT DOES HIGH CQ STRATEGY LOOK LIKE?

Individuals with high CQ Strategy think about multicultural interactions before and after they occur. They plan ahead, check their assumptions and expectations during interactions, and reflect on experiences later. This refines their mental maps and enhances strategies for effective interactions.



CQ Action

CQ Action is the extent to which you act appropriately in multicultural situations. It includes your flexibility in verbal and nonverbal behaviors and your ability to adapt to different cultural norms.



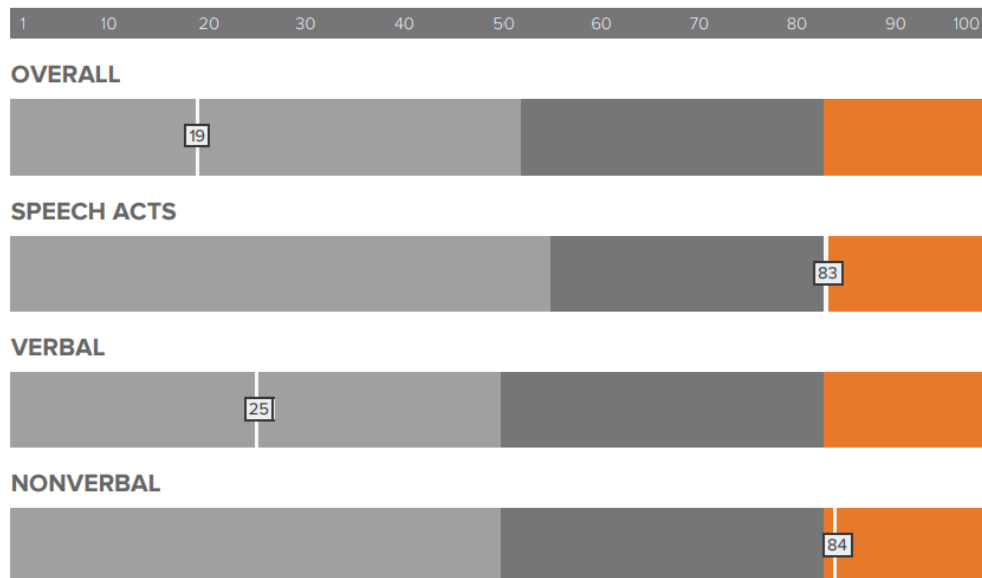
☐ Self-Rating

CQ ACTION SUB-DIMENSIONS

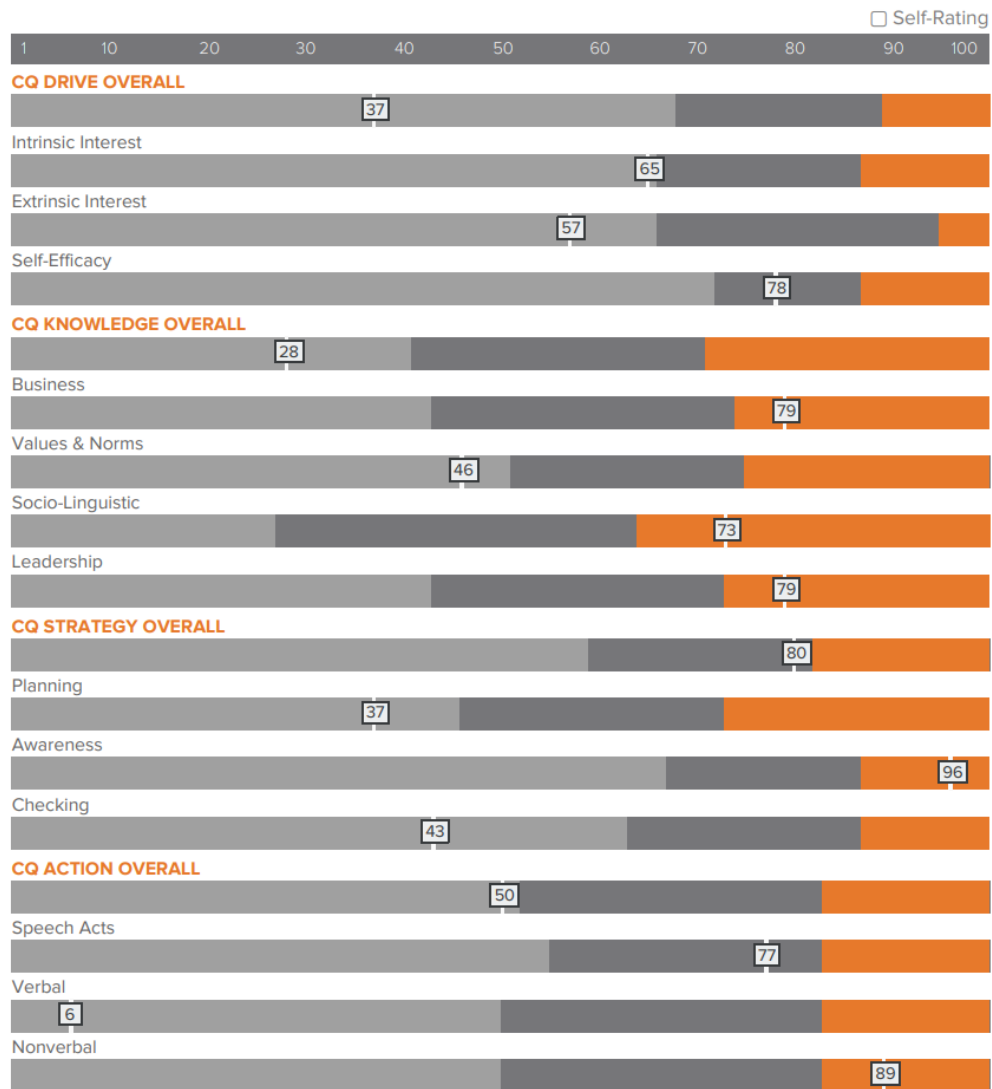
- **Speech Acts:** Modifying the manner and content of communications (e.g., direct, indirect).
- **Verbal:** Modifying verbal behaviors (e.g., accent, tone).
- **Nonverbal:** Modifying nonverbal behaviors (e.g., gestures, facial expressions).

WHAT DOES HIGH CQ ACTION LOOK LIKE?

Individuals with high CQ Action translate their CQ Drive, CQ Knowledge, and CQ Strategy capabilities into action. They possess a broad repertoire of verbal behaviors, nonverbal behaviors, and speech acts, which they apply to fit a specific context. They know when to adapt and when not to adapt.



CQ Profile Summary



Development Plan

Your CQ is not fixed. With some simple but intentional goals and strategies, you can enhance your CQ. The next few pages give you a chance to reflect on your CQ capabilities, your multicultural challenges and opportunities, and your CQ feedback. Then you will have a chance to develop an action plan.

YOUR CQ

Describe your self-rated CQ scores in your own words.

PRESENT CHALLENGES

What intercultural challenges are you currently facing?

(e.g. working with someone who has different cultural values, cultural misunderstandings, etc.)

FUTURE OPPORTUNITIES

What multicultural or global opportunities do you want to pursue?

(e.g. global leadership, teaching a diverse population of students, multicultural management, etc.)

YOUR STRONGEST CQ CAPABILITIES

Your strongest CQ capabilities are based on your self scores in comparison to the worldwide median, not simply based on the highest numerical scores.

Your strongest self-rating in the four CQ capabilities is **CQ DRIVE**

Write down one example of how you have used **CQ Drive** in the last 6 months.

HIGHEST SUB-DIMENSIONS, SELF-RATINGS:

Socio-Linguistic

Knowledge about language and communication norms.

Intrinsic Interest

Deriving enjoyment from culturally diverse experiences.

Nonverbal

Modifying nonverbal behaviors (e.g., gestures, facial expressions).

How, if at all, does your current role allow you to use your highest sub-dimensions?

YOUR WEAKEST CQ CAPABILITIES

Your weakest CQ capabilities are based on your self scores in comparison to the worldwide median, not simply based on the lowest numerical scores.

Your weakest self-rating in the four CQ capabilities is **CQ STRATEGY**

Write down one example of how your **CQ Strategy** may have caused problems for you in the past 6 months.

LOWEST SUB-DIMENSIONS, SELF-RATINGS:

Intrinsic Interest

Deriving enjoyment from culturally diverse experiences.

Leadership

Knowledge about managing people and relationships across cultures.

Planning

Strategizing before a culturally diverse encounter.

How might your level of CQ on these sub-dimensions be holding you back from greater effectiveness working in culturally diverse contexts?

ACTION STEPS

List one, specific multicultural skill you would like to improve over the next year. Consider the challenges and opportunities you described earlier in this section. (Examples include teaching a diverse population of students, efficiently implementing global solutions, accurately analyzing risk and opportunity in culturally diverse segments, etc.)

STRENGTH - CQ DRIVE

USING YOUR <u>CQ Drive</u>		
	Specific Action Steps	Target Date
	List specific, challenging action steps you can take to use your strongest self-rated CQ capability.	
Next 4 Weeks	1.	
	2.	
Next 8 Weeks	1.	
	2.	

AREA FOR IMPROVEMENT - CQ STRATEGY

IMPROVING YOUR <u>CQ Strategy</u>		
	Specific Action Steps	Target Date
	List specific, challenging action steps you can take to enhance your weakest self-rated CQ capability so that it does not interfere with developing the multicultural skill you identified at the top of this page.	
Next 4 Weeks	1.	
	2.	
Next 8 Weeks	1.	
	2.	

ACCOUNTABILITY

With whom will you share this plan in the next 2 weeks?

How can this person help you accomplish your goals? (e.g. following up with you; checking on your progress; etc.)

Research Basis of CQ

THE RESEARCH BASIS FOR ASSESSING CULTURAL INTELLIGENCE

Cultural Intelligence is conceptualized as a multi-dimensional construct based on application of Robert Sternberg's integrative theoretical framework of different "loci" of intelligence. The dimensions of Cultural Intelligence represent qualitatively different aspects of the overall capability to function and manage effectively in culturally diverse settings.

CULTURAL INTELLIGENCE IS ...

Cultural Intelligence is a malleable capability that can be enhanced by multicultural experiences, training and self-awareness programs, travel and education.

Cultural Intelligence is distinct from stable individual differences such as personality, which describe what a person typically does across time and across situations.

Cultural Intelligence is also different from emotional intelligence because it focuses specifically on capabilities in multicultural contexts.

Cultural Intelligence has predictive validity over and above demographic characteristics, personality, general mental ability, emotional intelligence, cross-cultural adaptability inventory, rhetorical sensitivity, cross-cultural experience, and social desirability.

The Cultural Intelligence Scale has excellent psychometric properties.

Published scholarly research demonstrates the factor structure of the scale is stable across samples, across time, and across cultures.

In addition, self-rated scores are positively correlated with observer-rated scores, and multi-trait multi-method analysis supports the convergent and discriminant validity of the scale.

Reliabilities of the four factors and sub-dimensions exceed the standard cut-off of .70.

Most important, research demonstrates that cultural intelligence predicts adjustment, well-being, cultural judgment and decision-making, and task performance in culturally diverse settings.

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Cultural Values



Below are definitions of the ten cultural value orientations.

TERMS

Individualism	Emphasis on individual goals and individual rights
Collectivism	Emphasis on group goals and personal relationships
Low Power Distance	Emphasis on equality; shared decision-making
High Power Distance	Emphasis on differences in status; superiors make decisions
Low Uncertainty Avoidance	Emphasis on flexibility and adaptability
High Uncertainty Avoidance	Emphasis on planning and predictability
Cooperative	Emphasis on collaboration, nurturing, and family
Competitive	Emphasis on competition, assertiveness, and achievement
Short Term	Emphasis on immediate outcomes (success now)
Long Term	Emphasis on long term planning (success later)
Low Context / Direct	Emphasis on explicit communication (words)
High Context / Indirect	Emphasis on indirect communication (tone, context)
Being	Emphasis on quality of life
Doing	Emphasis on being busy and meeting goals
Universalism	Emphasis on rules; standards that apply to everyone
Particularism	Emphasis on specifics; unique standards based on relationships
Neutral / Non-Expressive	Emphasis on non-emotional communication; hiding feelings
Affective / Expressive	Emphasis on expressive communication; sharing feelings
Monochronic / Linear	Emphasis on one thing at a time; punctuality; work and personal life separate
Polychronic / Non-Linear	Emphasis on multitasking; interruptions ok; work and personal combined

CULTURAL VALUE ORIENTATIONS

Individuals have personal preferences or individual cultural value orientations. Sometimes individual orientations reflect one's nationality or ethnicity but not always. In this section of the report, you'll see your personal orientation on ten cultural value dimensions (defined above) compared to the tendencies of ten cultural clusters (defined below).

CULTURAL CLUSTERS

The cultural value orientations defined above can be grouped into cultural clusters where you're likely to find a significant presence of a specific cluster of cultural values. These clusters represent the 10 largest cultural groupings in the world.

Anglo	Australia, Canada, New Zealand, U.K., U.S., etc.
Arab	Bahrain, Egypt, Jordan, Kuwait, Lebanon, Morocco, Saudi Arabia, U.A.E., etc.
Confucian Asia	China, Hong Kong, Japan, Singapore, South Korea, Taiwan, etc.
Eastern Europe	Albania, Czech Republic, Greece, Hungary, Mongolia, Poland, Russia, etc.
Germanic Europe	Austria, Belgium, Germany, Netherlands, etc.
Latin America	Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Mexico, etc.
Latin Europe	France, French-speaking Canada, Italy, Portugal, Spain, etc.
Nordic Europe	Denmark, Finland, Iceland, Norway, Sweden, etc.
Sub-Saharan Africa	Ghana, Kenya, Namibia, Nigeria, Zambia, Zimbabwe, etc.
Southern Asia	India, Indonesia, Malaysia, Philippines, Thailand, etc.

NOTE: The countries are NOT the clusters themselves. They are simply places where you're likely to find a significant presence of the cultural clusters.

▲ Based on self-rating * Significant variation within cluster

INDIVIDUALISM

Emphasis on individual goals and individual rights

COLLECTIVISM

Emphasis on group goals and personal relationships

Anglo Germanic Europe Nordic Europe	Eastern Europe Latin Europe	Arab Confucian Asia Latin America Southern Asia* Sub-Saharan Africa
---	--------------------------------	---

LOW POWER DISTANCE

Emphasis on equality; shared decision-making

HIGH POWER DISTANCE

Emphasis on differences in status; superiors make decisions

Anglo Germanic Europe Nordic Europe	Confucian Asia Eastern Europe* Latin Europe Sub-Saharan Africa	Arab Latin America Southern Asia*
---	---	---

LOW UNCERTAINTY AVOIDANCE

Emphasis on flexibility and adaptability

HIGH UNCERTAINTY AVOIDANCE

Emphasis on planning and predictability

Anglo Eastern Europe Nordic Europe	Arab Confucian Asia* Germanic Europe Southern Asia* Sub-Saharan Africa	Latin Europe Latin America
--	--	-------------------------------

COOPERATIVE

Emphasis on collaboration, nurturing, and family

COMPETITIVE

Emphasis on competition, assertiveness, and achievement

Nordic Europe Sub-Saharan Africa	Arab Confucian Asia Eastern Europe Latin America Latin Europe Southern Asia*	Anglo Germanic Europe
-------------------------------------	---	--------------------------

SHORT TERM

Emphasis on immediate outcomes (success now)

Anglo
Arab
Eastern Europe
Nordic Europe
Sub-Saharan Africa

Germanic Europe
Latin America
Latin Europe
Southern Asia*

LONG TERM

Emphasis on long term planning (success later)

Confucian Asia

LOW CONTEXT / DIRECT

Emphasis on explicit communication (words)

Anglo
Germanic Europe
Nordic Europe

Eastern Europe
Latin America
Latin Europe

HIGH CONTEXT / INDIRECT

Emphasis on indirect communication (tone, context)

Arab
Confucian Asia
Southern Asia*
Sub-Saharan Africa

BEING

Emphasis on quality of life

Arab
Latin America
Nordic Europe
Sub-Saharan Africa

Confucian Asia*
Eastern Europe
Latin Europe
Southern Asia*

DOING

Emphasis on being busy and meeting goals

Anglo
Germanic Europe

UNIVERSALISM

Emphasis on rules; standards that apply to everyone

Anglo
Germanic Europe
Nordic Europe

Eastern Europe
Latin Europe

PARTICULARISM

Emphasis on specifics; unique standards based on relationships

Arab
Confucian Asia*
Latin America
Southern Asia
Sub-Saharan Africa

NEUTRAL / NON-EXPRESSIVE

Emphasis on non-emotional communication; hiding feelings

Confucian Asia Eastern Europe Germanic Europe Nordic Europe	Anglo* Southern Asia	Arab Latin America Latin Europe Sub-Saharan Africa
--	-------------------------	---



AFFECTIVE / EXPRESSIVE

Emphasis on expressive communication; sharing feelings

MONOCHRONIC / LINEAR

Emphasis on one thing at a time; punctuality; work and personal life separate

Anglo Germanic Europe Nordic Europe	Confucian Asia* Eastern Europe Southern Asia	Arab Latin America Latin Europe* Sub-Saharan Africa
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POLYCHRONIC / NON-LINEAR

Emphasis on multitasking; interruptions ok; work and personal combined

MY NOTES

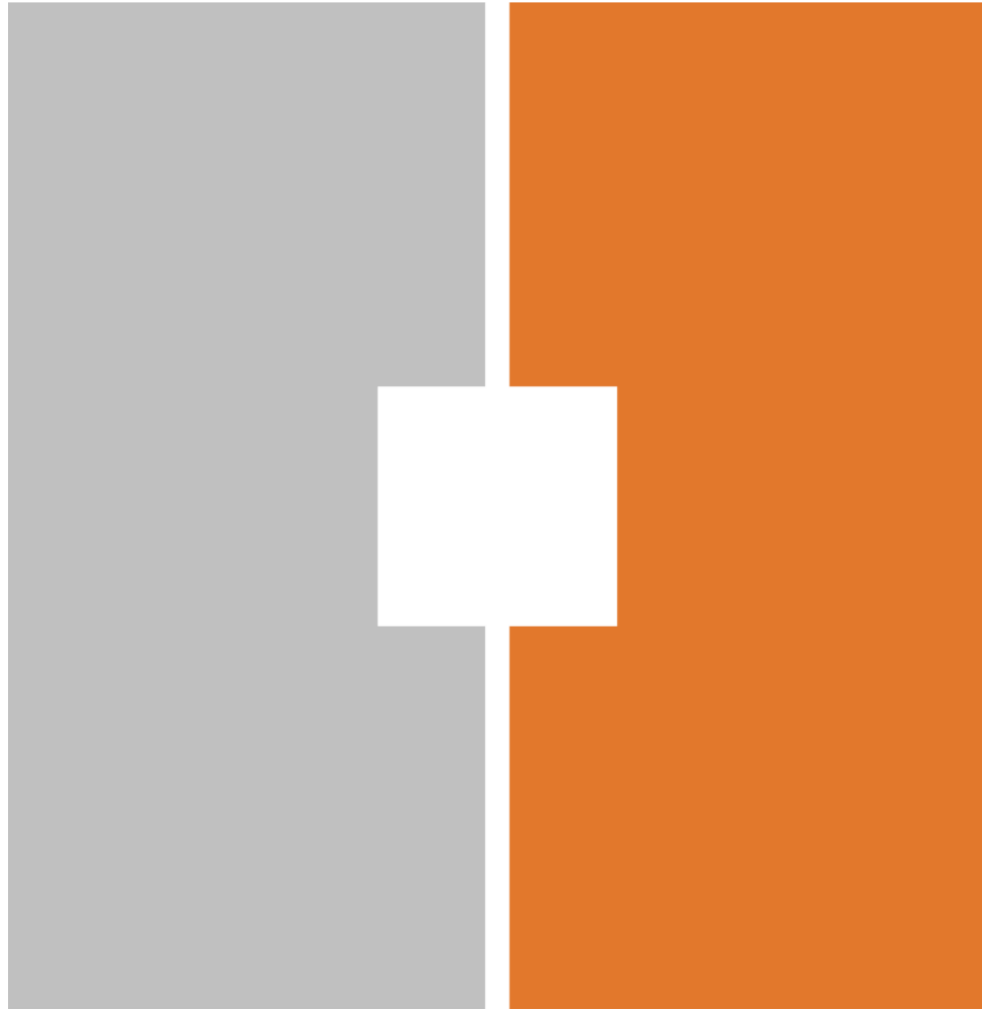
APPENDIX G: SAMPLE CQ ASSESSMENT FEEDBACK REPORT (T2)

CQ Report

CQ BASIC T2 FEEDBACK REPORT

PREPARED FOR: Jaime Smith

November 2018



Contents

This T2 CQ Feedback Report identifies your strengths and developmental opportunities for functioning effectively in multicultural settings. Most people find it beneficial to read the feedback report now and then re-read it in a few days. This will allow you to think deeply about the feedback and how you can use this information.

What is CQ?	2
T2 CQ Profile	3
T2 CQ Drive	4
T2 CQ Knowledge	5
T2 CQ Strategy	6
T2 CQ Action	7
T1/T2 Comparison Graph	8
Development Plan	9
Research Basis of CQ	12

What is CQ?

Cultural Intelligence (CQ) is a person's capability to function effectively in a variety of cultural contexts - both internationally and domestically.

In our own cultures, we usually have an idea of what's going on around us because we have a wealth of information, most of which is subconscious, that helps us make sense of what we experience and observe. When we interact with individuals who have a different cultural background, the same cues may mean something entirely different.

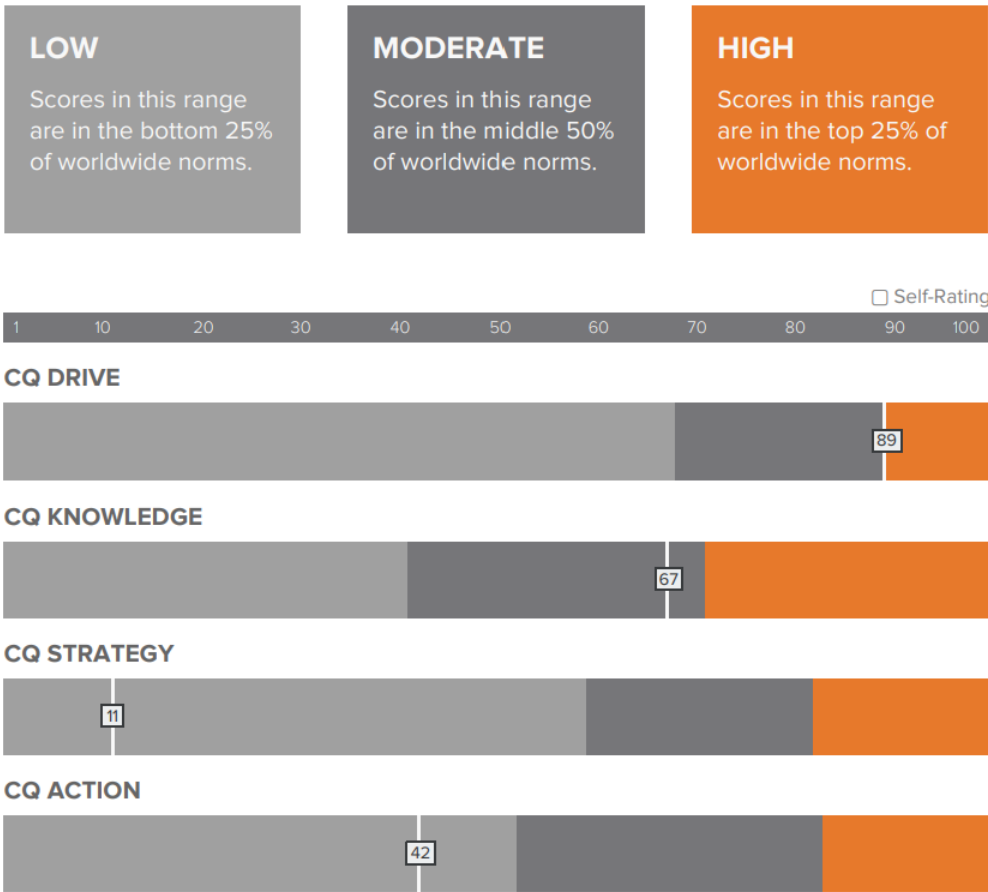
CQ CAPABILITIES

There are four primary CQ capabilities.



T2 CQ Profile

This page summarizes your T2 scores for the four primary CQ capabilities. The graphs indicate the worldwide norms and show typical differences in the scores across the four capabilities. Note your self-ratings (in the squares).



T2 CQ Drive

CQ Drive is the extent to which you are energized and persistent in your approach to multicultural situations. It includes your self-confidence in your abilities as well as your sense of the benefits you will gain from intercultural interactions.



☐ Self-Rating

CQ DRIVE SUB-DIMENSIONS

- **Intrinsic Interest:** Deriving enjoyment from culturally diverse experiences.
- **Extrinsic Interest:** Gaining benefits from culturally diverse experiences.
- **Self-Efficacy:** Having the confidence to be effective in culturally diverse situations.

WHAT DOES HIGH CQ DRIVE LOOK LIKE?

Individuals with high CQ Drive are motivated to learn and adapt to new and diverse cultural settings. Their confidence in their adaptive abilities influences the way they perform in multicultural situations.



T2 CQ Knowledge

CQ Knowledge is the degree to which you understand how culture influences how people think and behave and your level of familiarity with how cultures are similar and different.



☐ Self-Rating

CQ KNOWLEDGE SUB-DIMENSIONS

- **Business:** Knowledge about economic and legal systems.
- **Values & Norms:** Knowledge about values, social interaction norms, and religious beliefs.
- **Socio-Linguistic:** Knowledge about language and communication norms.
- **Leadership:** Knowledge about managing people and relationships across cultures. (Context Specific)

WHAT DOES HIGH CQ KNOWLEDGE LOOK LIKE?

Individuals with high CQ Knowledge have a rich, well-organized understanding of culture and how it affects the way people think and behave. They possess a repertoire of knowledge of how cultures are similar and how they are different. They understand how culture shapes behavior.



T2 OVERALL



T2 BUSINESS



T2 VALUES & NORMS



T2 SOCIO-LINGUISTIC



T2 LEADERSHIP



T2 CQ Strategy

CQ Strategy is the extent to which you are aware of what's going on in multicultural situations and the extent to which you check and plan accordingly.



CQ STRATEGY SUB-DIMENSIONS

☐ Self-Rating

- **Planning:** Strategizing before a culturally diverse encounter.
- **Awareness:** Sensing the perspectives of self and others during interactions.
- **Checking:** Checking assumptions and adjusting mental maps when experiences differ from expectations.

WHAT DOES HIGH CQ STRATEGY LOOK LIKE?

Individuals with high CQ Strategy think about multicultural interactions before and after they occur. They plan ahead, check their assumptions and expectations during interactions, and reflect on experiences later. This refines their mental maps and enhances strategies for effective interactions.



T2 OVERALL



T2 PLANNING



T2 AWARENESS



T2 CHECKING



T2 CQ Action

CQ Action is the extent to which you act appropriately in multicultural situations. It includes your flexibility in verbal and nonverbal behaviors and your ability to adapt to different cultural norms.



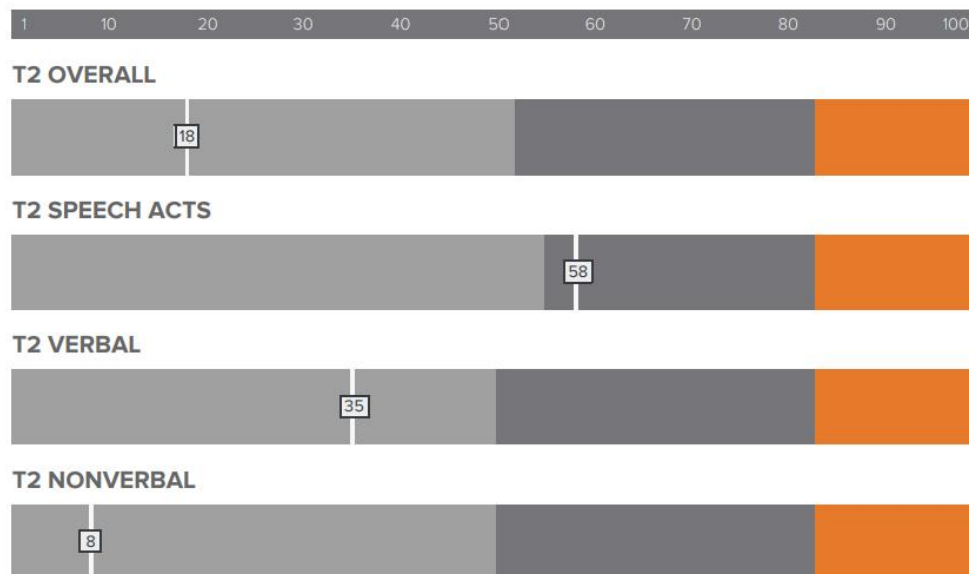
☐ Self-Rating

CQ ACTION SUB-DIMENSIONS

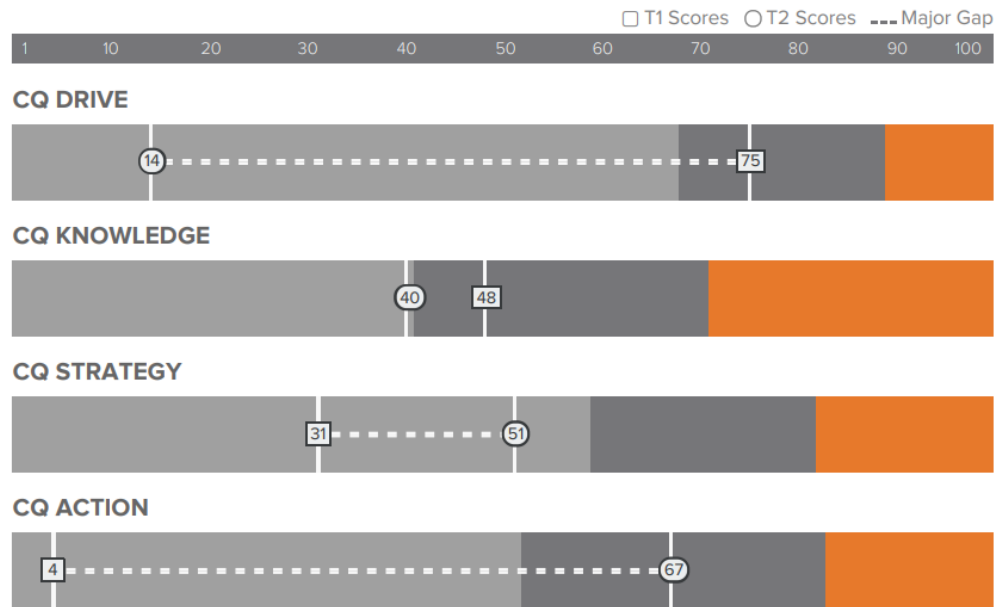
- **Speech Acts:** Modifying the manner and content of communications (e.g., direct, indirect).
- **Verbal:** Modifying verbal behaviors (e.g., accent, tone).
- **Nonverbal:** Modifying nonverbal behaviors (e.g., gestures, facial expressions).

WHAT DOES HIGH CQ ACTION LOOK LIKE?

Individuals with high CQ Action translate their CQ Drive, CQ Knowledge, and CQ Strategy capabilities into action. They possess a broad repertoire of verbal behaviors, nonverbal behaviors, and speech acts, which they apply to fit a specific context. They know when to adapt and when not to adapt.



T1/T2 Comparison Graph



The chart above shows your CQ scores at T1 compared to your CQ scores at T2.

Development Plan

Your CQ is not fixed. You were given the chance to create an action plan after T1 to help you use your CQ strengths and enhance your weaker CQ capabilities. The next few pages give you a chance to reflect on your CQ feedback and compare your T1 and T2 scores. Then you will have a chance to develop an action plan to continue your improvement.

YOUR CQ

Describe the change in your self-rated T1 and T2 CQ scores in your own words.

PRESENT CHALLENGES

Have your present challenges changed at all since T1? If so, what intercultural challenges are you currently facing?

(e.g. working with someone who has different cultural values, cultural misunderstandings, etc.)

FUTURE OPPORTUNITIES

How can reflecting on your CQ scores prepare you to pursue future multicultural or global opportunities?

(e.g. global leadership, developing relationships in multicultural contexts, multicultural management, etc.)

YOUR STRONGEST CQ CAPABILITY

Your strongest CQ capability at T2 is based on your self scores in comparison to the worldwide median, not simply based on the highest numerical scores.

Your strongest T2 self-rating in the four CQ capabilities is
CQ KNOWLEDGE

How does this compare to your strongest capability at T1? Are they the same, or different?

YOUR WEAKEST CQ CAPABILITY

Your weakest CQ capability at T2 is based on your self scores in comparison to the worldwide median, not simply based on the lowest numerical scores.

Your weakest T2 self-rating in the four CQ capabilities is
CQ DRIVE

How does this compare to your weakest capability at T1? Are they the same, or different?

ACTION STEPS

List one, specific multicultural skill you would like to improve over the next year. Consider the challenges and opportunities you described earlier in this section. (Examples include leading a multicultural team, efficiently implementing global solutions, accurately analyzing risk and opportunity in culturally diverse segments, etc.)

T2 STRENGTH - CQ KNOWLEDGE

USING YOUR <u>CQ Knowledge</u>		
	Specific Action Steps	Target Date
	List specific, challenging action steps you can take to use your strongest self-rated CQ capability.	
Next 4 Weeks	1.	
	2.	
Next 8 Weeks	1.	
	2.	

T2 AREA FOR IMPROVEMENT - CQ DRIVE

IMPROVING YOUR <u>CQ Drive</u>		
	Specific Action Steps	Target Date
	List specific, challenging action steps you can take to enhance your weakest self-rated CQ capability so that it does not interfere with developing the multicultural skill you identified at the top of this page.	
Next 4 Weeks	1.	
	2.	
Next 8 Weeks	1.	
	2.	

REFLECT

Which of your self-rated CQ capabilities changed the most from T1 to T2? Did your scores go up, or down?

How can you explain these changes?

Research Basis of CQ

THE RESEARCH BASIS FOR ASSESSING CULTURAL INTELLIGENCE

Cultural Intelligence is conceptualized as a multi-dimensional construct based on application of Robert Sternberg's integrative theoretical framework of different "loci" of intelligence. The dimensions of Cultural Intelligence represent qualitatively different aspects of the overall capability to function and manage effectively in culturally diverse settings.

CULTURAL INTELLIGENCE IS ...

Cultural Intelligence is a malleable capability that can be enhanced by multicultural experiences, training and self-awareness programs, travel and education.

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Cultural Intelligence has predictive validity over and above demographic characteristics, personality, general mental ability, emotional intelligence, cross-cultural adaptability inventory, rhetorical sensitivity, cross-cultural experience, and social desirability.

The Cultural Intelligence Scale has excellent psychometric properties.

Published scholarly research demonstrates the factor structure of the scale is stable across samples, across time, and across cultures.

In addition, self-rated scores are positively correlated with observer-rated scores, and multi-trait multi-method analysis supports the convergent and discriminant validity of the scale.

Reliabilities of the four factors and sub-dimensions exceed the standard cut-off of .70.

Most important, research demonstrates that cultural intelligence predicts adjustment, well-being, cultural judgment and decision-making, and task performance in culturally diverse settings.

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MY NOTES

CQ Pro Group Report

GORDON-CONWELL THEOLOGICAL SEMINARY

CULTURAL INTELLIGENCE WORKSHOP

January 2022



Contents

This CQ Group Report provides the aggregate results of the Cultural Intelligence (CQ) ratings and the Individual Cultural Value orientations of those who participated in this CQ assessment program.

Cultural Intelligence (CQ)	2
CQ Group Profile	4
Average Self-Ratings and Worldwide Norms	5
Distribution of Self-Ratings	6
Group CQ Profile Summary	7
Distribution of Self-rated CQ Scores	8
Research Basis of CQ	9
Cultural Values	10
Cultural Values Group Profile	12
Conclusions	15

Cultural Intelligence (CQ)

Cultural Intelligence (CQ) is an individual's capability to function effectively in situations characterized by cultural diversity. This includes situations that are diverse in national, ethnic, and organizational culture. It also includes diversity in gender, age, academic major, functional background, and interests. Thus, cultural intelligence has broad implications for personal and professional effectiveness across a variety of situations.

CQ is similar to IQ (general mental ability) and EQ (emotional intelligence) in that it measures a set of capabilities necessary for personal and professional success. CQ, however, is unique because it focuses specifically on the skills and capabilities needed to succeed internationally and in multicultural domestic situations.

CQ is a set of capabilities that can be enhanced by experience, education, and training.

THIS CULTURAL INTELLIGENCE PROGRAM WAS DESIGNED TO:

- Trigger reflection while participants completed surveys
- Guide participants in making sense of the feedback
- Encourage them to take specific action steps aimed at enhancing CQ
- Facilitate awareness and use of CQ capabilities after completion of the program

Individual reports included comparisons of individual's CQ scores with worldwide norms and feedback on individual's cultural value orientations.

FOUR CQ CAPABILITIES

CQ DRIVE

CQ Drive (Motivational CQ) is a person's level of interest, persistence, and confidence during multicultural interactions. It includes:

- **Intrinsic Interest:** Deriving enjoyment from culturally diverse experiences.
- **Extrinsic Interest:** Gaining benefits from culturally diverse experiences.
- **Self-Efficacy:** Having the confidence to be effective in culturally diverse situations.

CQ KNOWLEDGE

CQ Knowledge (Cognitive CQ) is a person's understanding about how cultures are similar and different. It includes:

- **Business:** Knowledge about economic and legal systems.
- **Values & Norms:** Knowledge about values, social interaction norms, and religious beliefs.
- **Socio-Linguistic:** Knowledge about language and communication norms.
- **Leadership:** Knowledge about managing people and relationships across cultures. (Context Specific)

CQ STRATEGY

CQ Strategy (Metacognitive CQ) is a person's awareness and ability to plan for multicultural interactions. It includes:

- **Planning:** Strategizing before a culturally diverse encounter.
- **Awareness:** Sensing the perspectives of self and others during interactions.
- **Checking:** Checking assumptions and adjusting mental maps when experiences differ from expectations.

CQ ACTION

CQ Action (Behavioral CQ) is a person's ability to adapt when relating and working in multicultural contexts. It includes:

- **Speech Acts:** Modifying the manner and content of communications (e.g., direct, indirect).
- **Verbal:** Modifying verbal behaviors (e.g., accent, tone).
- **Nonverbal:** Modifying nonverbal behaviors (e.g., gestures, facial expressions).

CQ Group Profile

10 PARTICIPANTS

Gender

Female	Male	Other
50%	50%	0%

Languages Spoken

One	Two	Three+
40%	30%	30%

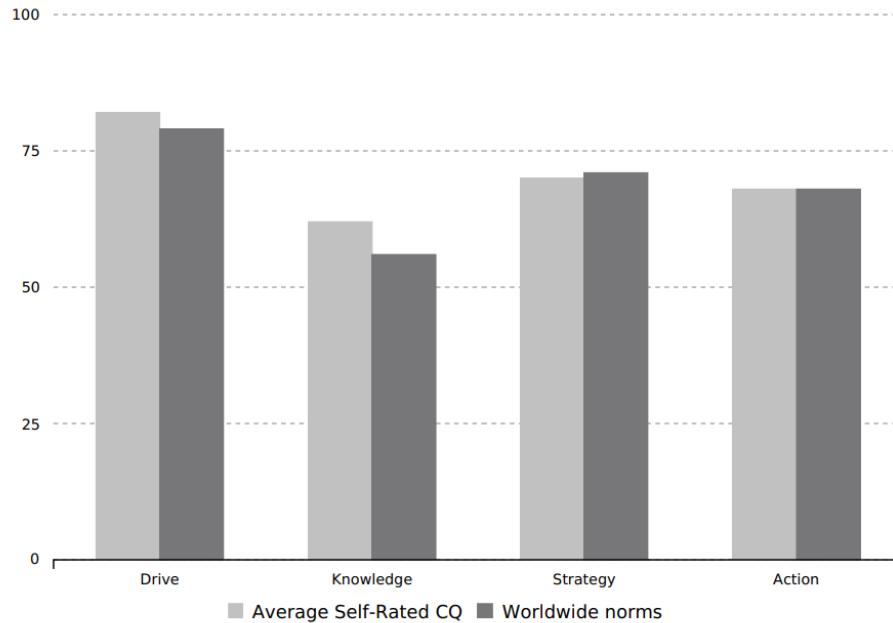
Number of countries lived in at least 6 months

One	Two	Three+
30%	40%	30%

Prior intercultural experience

None	Limited	Moderate	Significant	Extensive
0%	0%	10%	50%	40%

Average Self-Ratings and Worldwide Norms

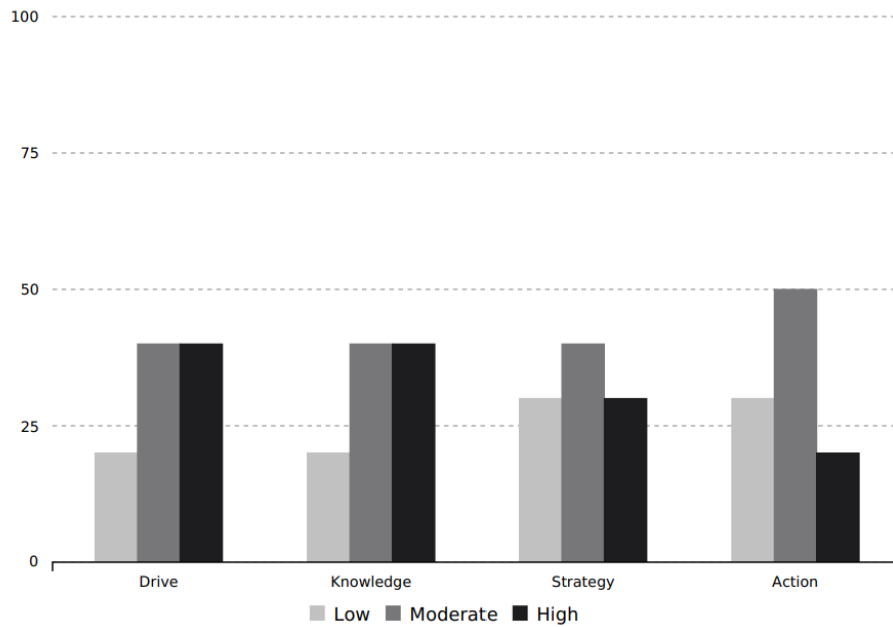


The following compares average CQ scores for this group with the worldwide norms.

AVERAGE SELF-RATED CQ VS WORLDWIDE NORMS

CQ Drive	Self-rated CQ Drive is GREATER THAN the worldwide norm by 3 points
CQ Knowledge	Self-rated CQ Knowledge is GREATER THAN the worldwide norm by 6 points
CQ Strategy	Self-rated CQ Strategy is LESS THAN the worldwide norm by 1 points
CQ Action	Self-rated CQ Action is DIFFERENT FROM the worldwide norm by 0 points

Distribution of Self-Ratings



MINIMUM AND MAXIMUM SCORES IN THIS GROUP

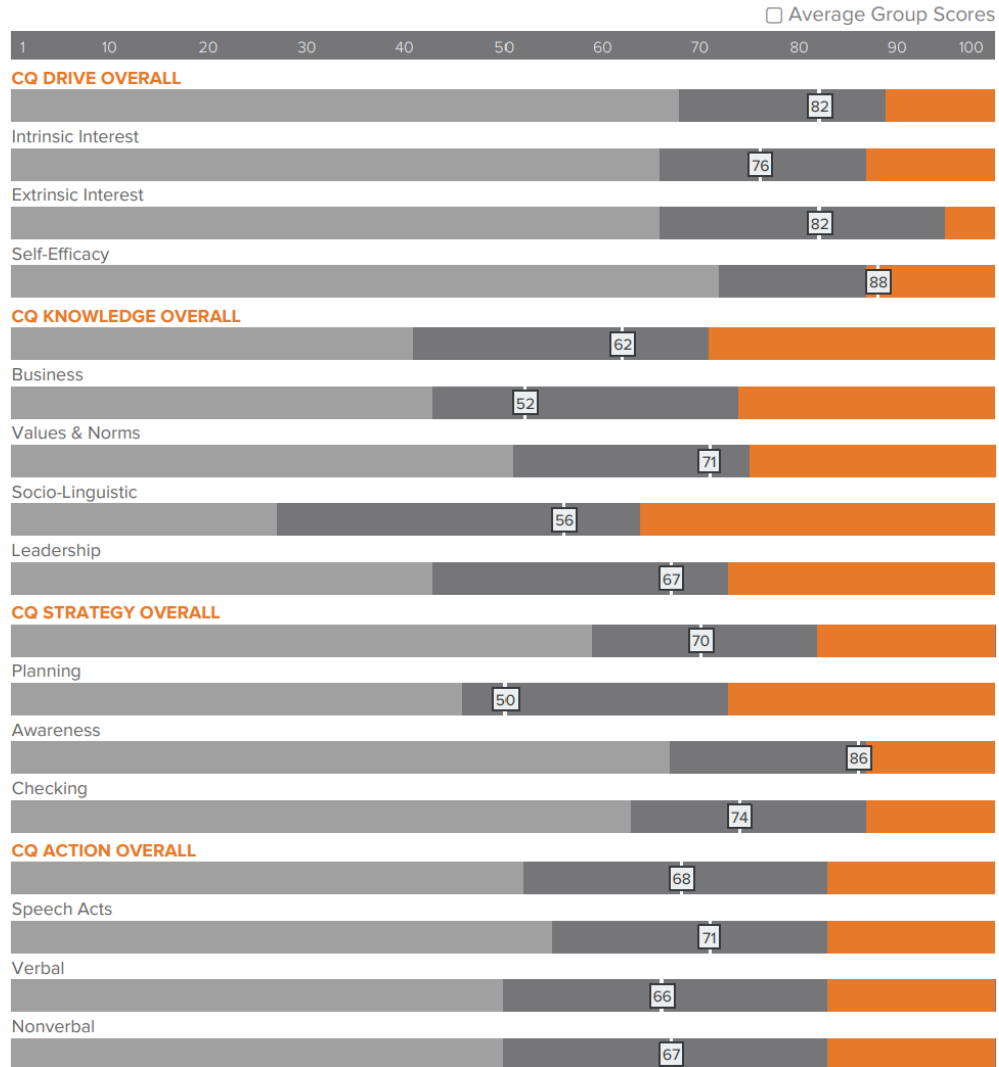
Dimension	Self Min-Max
CQ Drive	52 - 95
CQ Knowledge	36 - 81
CQ Strategy	47 - 84
CQ Action	45 - 96

Group CQ Profile Summary

L M H

☐ Average Group Scores

Below is a one-page snapshot of the average CQ scores for this group.



Distribution of Self-rated CQ Scores

The following summarizes the low-moderate-high distributions of this group's self-rated CQ scores.

Moderate

The average self-rated scores were **Moderate** (in the middle 50% of the worldwide norms) for the following CQ capabilities. These average self-rated scores differed numerically from the worldwide norms by **0 - 6** points.

- **DRIVE**
- **KNOWLEDGE**
- **ACTION**
- **STRATEGY**

High

The average self-rated scores were **High** (in the upper 25% of the worldwide norms) for no CQ capabilities.

Low

The average self-rated scores were **Low** (in the lower 25% of the worldwide norms) for no CQ capabilities.

VARIABILITY IN INDIVIDUAL CQ SCORES

Some individual scores might be significantly different from the worldwide norms. In general, differences of 15 points and higher are meaningful.

Participants can benefit from reflecting on meaningful gaps and thinking of possible reasons for these differences. When self scores are significantly higher than the norms, participants should think of specific things they can do to leverage their strong CQ capabilities.

In most cases, participants have an accurate understanding of their capabilities. In some cases, distractions, stress, time pressure, or other factors may have influenced their responses to the questions. Participants are in the best position to assess the accuracy and meaning of their scores.

When self scores are significantly below the norms, they should think of action steps they can take to improve their weaker CQ capabilities.

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CULTURAL VALUE ORIENTATIONS

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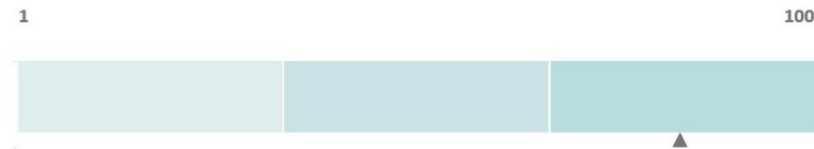
CULTURAL CLUSTERS

The cultural value orientations defined above can be grouped into cultural clusters where you're likely to find a significant presence of a specific cluster of cultural values. These clusters represent the 10 largest cultural groupings in the world.

Anglo	Australia, Canada, New Zealand, U.K., U.S., etc.
Arab	Bahrain, Egypt, Jordan, Kuwait, Lebanon, Morocco, Saudi Arabia, U.A.E., etc.
Confucian Asia	China, Hong Kong, Japan, Singapore, South Korea, Taiwan, etc.
Eastern Europe	Albania, Czech Republic, Greece, Hungary, Mongolia, Poland, Russia, etc.
Germanic Europe	Austria, Belgium, Germany, Netherlands, etc.
Latin America	Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Mexico, etc.
Latin Europe	France, French-speaking Canada, Italy, Portugal, Spain, etc.
Nordic Europe	Denmark, Finland, Iceland, Norway, Sweden, etc.
Sub-Saharan Africa	Ghana, Kenya, Namibia, Nigeria, Zambia, Zimbabwe, etc.
Southern Asia	India, Indonesia, Malaysia, Philippines, Thailand, etc.

NOTE: The countries are NOT the clusters themselves. They are simply places where you're likely to find a significant presence of the cultural clusters.

Cultural Values Group Profile



The triangles (▲) below the graphs indicate the average preference of this group for each cultural value (based on participant self-ratings). Numerical values are provided simply to offer a point of reference.

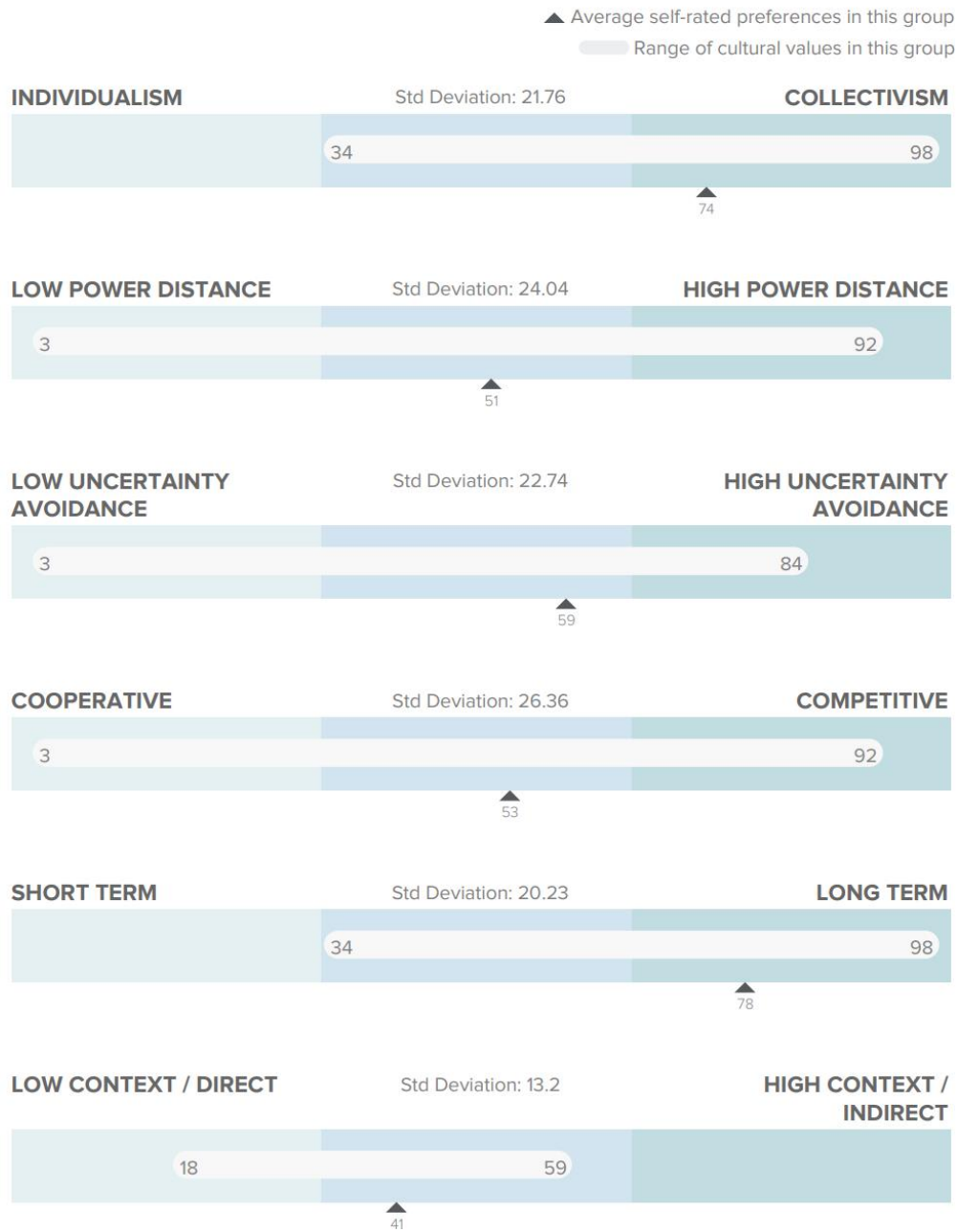
Cultural value preferences have no intrinsic meaning. It is not “better” to be on one end of continuum or the other.

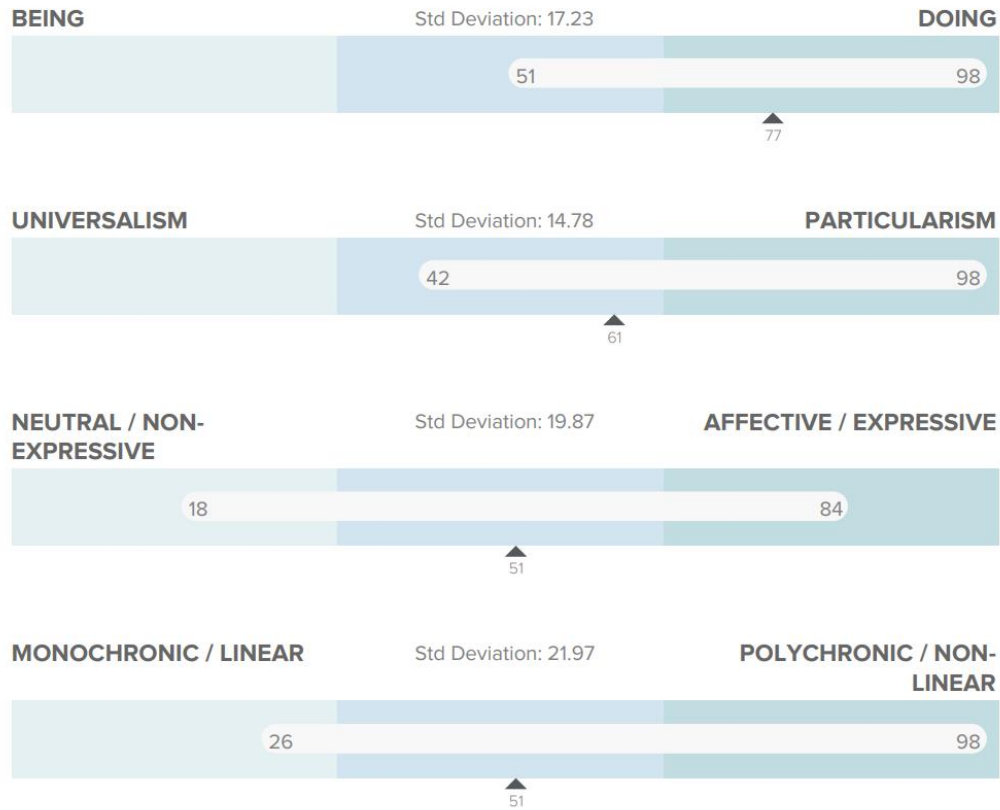
Group Variability:

Numerical values show variability in cultural values within this group.

Range of Numerical values: 41 – 78 (1 being the far left of each graph, 100 being the far right of each graph)

Range of Standard Deviation: 13.2 – 26.36





Conclusions

Overall, the results of this program are promising.

On average, the self-rated CQ scores are practically equivalent to the worldwide norms – suggesting that the typical participant has a sophisticated set of contemporary capabilities that are increasingly important in this globalizing, multicultural world.

Based on the feedback reports, participants should have a better understanding of their CQ capabilities. This should include ways that they can use their strengths as well as specific goals they can set to enhance capabilities that are not so strong.

They also should have enhanced awareness of their individual cultural value orientations. They should be able to use this understanding of how they are similar and different from others as a tool for diagnosing and strategizing about intercultural encounters.

Based on this group report, you should have a better understanding of the CQ strengths of the group. You should also have insights on which CQ capabilities tend to be stronger versus weaker in this group. We encourage you to develop action plans you can use with the group to use the group's CQ strengths and enhance the weaker CQ capabilities of the group.

You should also have a better understanding of the individual cultural value orientations in the group and where there are the most similarities and differences in the cultural values of group members. We recommend that you develop action plans for helping the group use differences in cultural values synergistically in ways that benefit the group. You also should help the group understand how similarities within the group on specific cultural values could become a liability in some situations and develop action plans for avoiding these sorts of potential problems.

By continuing to offer CQ assessment and feedback, you can provide unique, value-added information that enhances self-awareness and differentiates your programs from those offered by other organizations.

Given the benefits of CQ, we recommend that you consider offering CQ assessment and feedback to other groups of participants.

Next Steps

Encourage participants to:

- Complete the CQ Personal Development Plan in their feedback reports. Plans should start by focusing on specific ways to use CQ strengths.
- List specific actions they can take to build on their CQ strengths at work and in their personal lives.
- Brainstorm individually and list things they can do to enhance their weaker CQ capabilities.
- Next, work with a partner and help each other expand their lists of specific action steps.
- Reach agreement with this partner to provide each other with ongoing support for implementing personal development plans.
- Work with this partner to set target dates for discussing progress toward goals.

As a facilitator, consider some of the following options:

- **T2 Assessments:** Offer participants T2 assessments so they can compare their scores before and after an event.
- **Team Assessment:** This assessment can be used with intact teams where participants receive aggregated peer feedback on their CQ capabilities.
- **Expand Your Borders:** This book describes differences in cultural values for the ten largest cultural clusters in the world. Reading this book is an excellent first step for enhancing CQ Knowledge—the understanding of key cultural similarities and differences.
- **Great Courses: Customs of the World:** This set of 24-lectures covers the values and customs of the ten largest cultural clusters of the world.
- **MyCQ™:** An online e-learning course designed to debrief an individual's CQ Assessment report. Content is customized for each learner so that course modules reflect their personal scores from the CQ assessment. Course materials cover individual scores on the four primary CQ capabilities as well as the sub-dimensions.

CQ Pro Group Report: T1/T2

GORDON-CONWELL THEOLOGICAL SEMINARY

CULTURAL INTELLIGENCE WORKSHOP

January 2022



Contents

This CQ Group Report provides the aggregate results of the Cultural Intelligence (CQ) ratings and the Individual Cultural Value orientations of those who participated in this T1/T2 CQ assessment program.

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Cultural Intelligence (CQ)

Cultural Intelligence (CQ) is an individual's capability to function effectively in situations characterized by cultural diversity. This includes situations that are diverse in national, ethnic, and organizational culture. It also includes diversity in gender, age, academic major, functional background, and interests. Thus, cultural intelligence has broad implications for personal and professional effectiveness across a variety of situations.

CQ is similar to IQ (general mental ability) and EQ (emotional intelligence) in that it measures a set of capabilities necessary for personal and professional success. CQ, however, is unique because it focuses specifically on the skills and capabilities needed to succeed internationally and in multicultural domestic situations.

CQ is a set of capabilities that can be enhanced by experience, education, and training.

THIS CULTURAL INTELLIGENCE PROGRAM WAS DESIGNED TO:

- Trigger reflection while participants completed surveys
- Guide participants in making sense of the feedback
- Encourage them to take specific action steps aimed at enhancing CQ
- Facilitate awareness and use of CQ capabilities after completion of the program

Individual reports included comparisons of individual's CQ scores with worldwide norms and feedback on individual's cultural value orientations.

FOUR CQ CAPABILITIES

CQ DRIVE

CQ Drive (Motivational CQ) is a person's level of interest, persistence, and confidence during multicultural interactions. It includes:

- **Intrinsic Interest:** Deriving enjoyment from culturally diverse experiences.
- **Extrinsic Interest:** Gaining benefits from culturally diverse experiences.
- **Self-Efficacy:** Having the confidence to be effective in culturally diverse situations.

CQ KNOWLEDGE

CQ Knowledge (Cognitive CQ) is a person's understanding about how cultures are similar and different. It includes:

- **Business:** Knowledge about economic and legal systems.
- **Values & Norms:** Knowledge about values, social interaction norms, and religious beliefs.
- **Socio-Linguistic:** Knowledge about language and communication norms.
- **Leadership:** Knowledge about managing people and relationships across cultures. (Context Specific)

CQ STRATEGY

CQ Strategy (Metacognitive CQ) is a person's awareness and ability to plan for multicultural interactions. It includes:

- **Planning:** Strategizing before a culturally diverse encounter.
- **Awareness:** Sensing the perspectives of self and others.
- **Checking:** Checking assumptions and adjusting mental maps when experiences differ from expectations.

CQ ACTION

CQ Action (Behavioral CQ) is a person's ability to adapt when relating and working in multicultural contexts. It includes:

- **Speech Acts:** Modifying the manner and content of communications (e.g., direct, indirect).
- **Verbal:** Modifying verbal behaviors (e.g., accent, tone).
- **Nonverbal:** Modifying nonverbal behaviors (e.g., gestures, facial expressions).

CQ Group Profile

10 PARTICIPANTS AT T1 AND 10 AT T2.

Gender

Female	Male	Other
50%	50%	0%

Languages Spoken

One	Two	Three+
40%	30%	30%

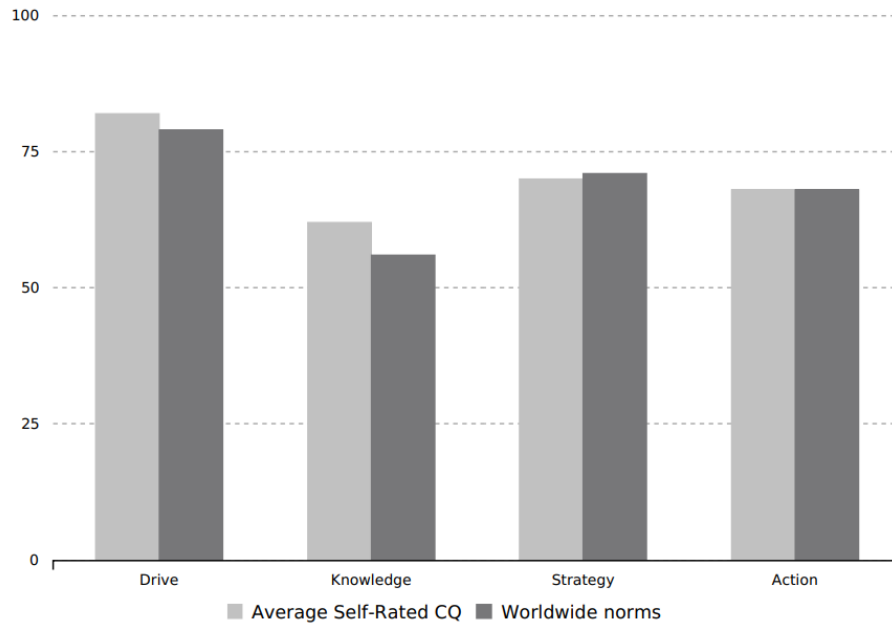
Number of countries lived in at least 6 months

One	Two	Three+
30%	40%	30%

Prior intercultural experience

None	Limited	Moderate	Significant	Extensive
0%	0%	10%	50%	40%

T1 Average Self-Ratings and Worldwide Norms

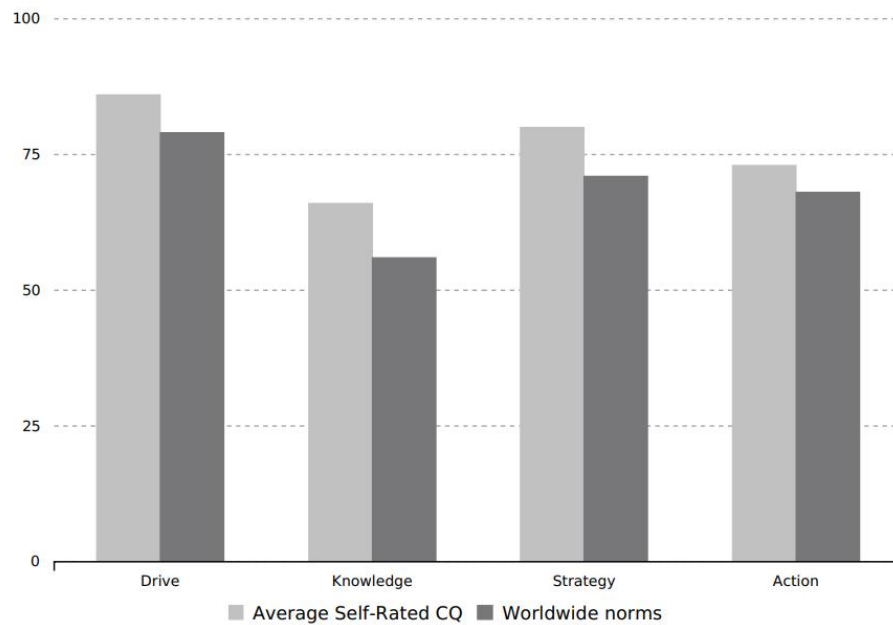


The following compares average T1 CQ scores for this group with the worldwide norms.

AVERAGE T1 SELF-RATED CQ VS WORLDWIDE NORMS

CQ Drive	Self-rated CQ Drive is GREATER THAN the worldwide norm by 3 points
CQ Knowledge	Self-rated CQ Knowledge is GREATER THAN the worldwide norm by 6 points
CQ Strategy	Self-rated CQ Strategy is LESS THAN the worldwide norm by 1 points
CQ Action	Self-rated CQ Action is DIFFERENT FROM the worldwide norm by 0 points

T2 Average Self-Ratings and Worldwide Norms

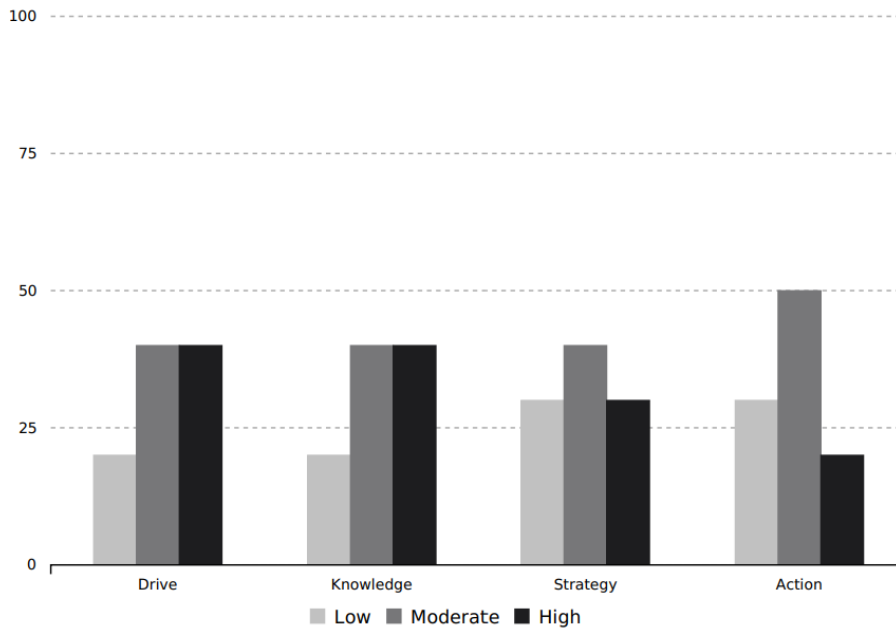


The following compares average T2 CQ scores for this group with the worldwide norms.

AVERAGE T2 SELF-RATED CQ VS WORLDWIDE NORMS

CQ Drive	Self-rated CQ Drive is GREATER THAN the worldwide norm by 7 points
CQ Knowledge	Self-rated CQ Knowledge is GREATER THAN the worldwide norm by 10 points
CQ Strategy	Self-rated CQ Strategy is GREATER THAN the worldwide norm by 9 points
CQ Action	Self-rated CQ Action is GREATER THAN the worldwide norm by 5 points

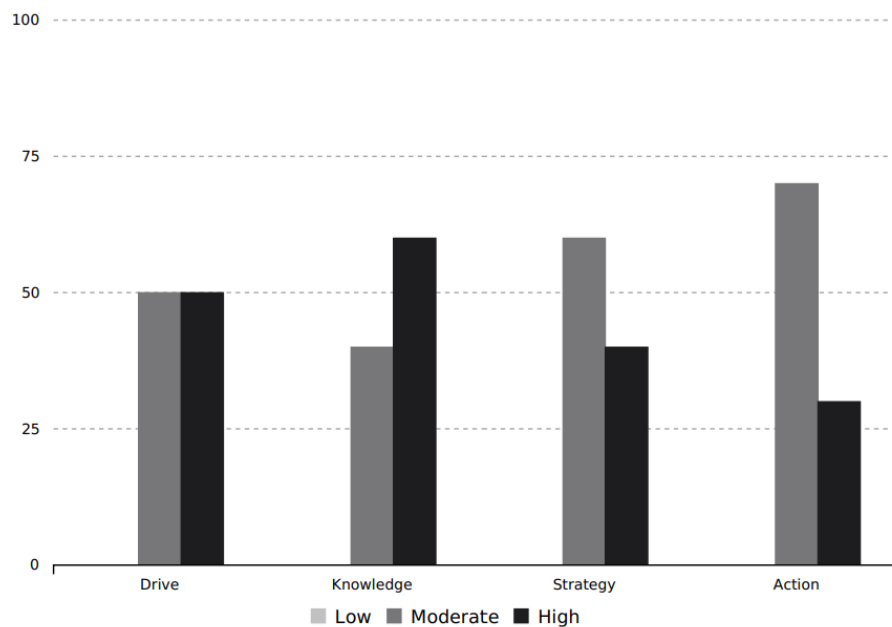
T1 Distribution of Self-Ratings



T1 MINIMUM AND MAXIMUM SCORES IN THIS GROUP

Dimension	Self Min-Max
CQ Drive	52 - 95
CQ Knowledge	36 - 81
CQ Strategy	47 - 84
CQ Action	45 - 96

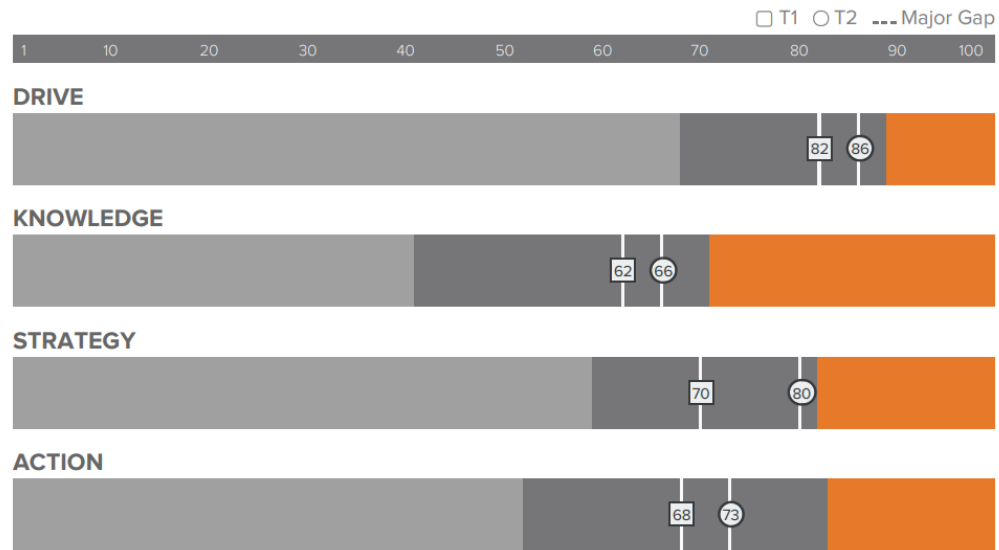
T2 Distribution of Self-Ratings



T2 MINIMUM AND MAXIMUM SCORES IN THIS GROUP

Dimension	Self Min-Max
CQ Drive	73 - 93
CQ Knowledge	42 - 81
CQ Strategy	67 - 91
CQ Action	58 - 89

T1/T2 Comparison



The following compares average T1 and T2 CQ scores for this group.

Dimension	Average Scores: T1 to T2	% Changed
CQ Drive	82 to 86	5
CQ Knowledge	62 to 66	6
CQ Strategy	70 to 80	14
CQ Action	68 to 73	7

Distribution of Self-Rated T1 and T2 CQ Scores:

T1 SELF-RATED SCORES

The following summarizes the low-moderate-high distributions of this group's self-rated T1 CQ scores.

Moderate

The average self-rated scores were **Moderate** (in the middle 50% of the worldwide norms) for the following CQ capabilities. These average self-rated scores differed numerically from the worldwide norms by **0 - 6** points.

- **DRIVE**
- **KNOWLEDGE**
- **ACTION**
- **STRATEGY**

High

The average self-rated scores were **High** (in the upper 25% of the worldwide norms) for no CQ capabilities.

Low

The average self-rated scores were **Low** (in the lower 25% of the worldwide norms) for no CQ capabilities.

T2 SELF-RATED SCORES

The following summarizes the low-moderate-high distributions of this group's self-rated T2 CQ scores.

Moderate

The average self-rated scores were **Moderate** (in the middle 50% of the worldwide norms) for the following CQ capabilities. These average self-rated scores differed numerically from the worldwide norms by **5 - 10** points.

- **DRIVE**
- **KNOWLEDGE**
- **ACTION**
- **STRATEGY**

High

The average self-rated scores were **High** (in the upper 25% of the worldwide norms) for no CQ capabilities.

Low

The average self-rated scores were **Low** (in the lower 25% of the worldwide norms) for no CQ capabilities.

COMPARISON OF CAPABILITIES

The following table shows a comparison of capabilities at T1 and T2.

T1	T2
Low	Low
Moderate <ul style="list-style-type: none">• Drive• Knowledge• Action• Strategy	Moderate <ul style="list-style-type: none">• Drive• Knowledge• Action• Strategy
High	High

Sometimes capabilities change from T1 to T2. For this group the following capabilities changed from one category (LMH) to another category (LMH)

NOTE:

In some cases, average scores can drop because participants have gained a more realistic understanding of their CQ capabilities compared to others. In other cases, average scores can increase and show that participants have enhanced their cultural intelligence. In some cases, average scores remain in the same category (LMH).

Research Basis of CQ

THE RESEARCH BASIS FOR ASSESSING CULTURAL INTELLIGENCE

Cultural Intelligence is conceptualized as a multi-dimensional construct based on application of Robert Sternberg's integrative theoretical framework of different "loci" of intelligence. The dimensions of Cultural Intelligence represent qualitatively different aspects of the overall capability to function and manage effectively in culturally diverse settings.

CULTURAL INTELLIGENCE IS...

Cultural Intelligence is a malleable capability that can be enhanced by multicultural experiences, training and self-awareness programs, travel and education.

Cultural Intelligence is distinct from stable individual differences such as personality, which describe what a person typically does across time and across situations.

Cultural Intelligence is also different from emotional intelligence because it focuses specifically on capabilities in multicultural contexts.

Cultural Intelligence has predictive validity over and above demographic characteristics, personality, general mental ability, emotional intelligence, cross-cultural adaptability inventory, rhetorical sensitivity, cross-cultural experience, and social desirability.

The Cultural Intelligence Scale has excellent psychometric properties.

Published scholarly research demonstrates the factor structure of the scale is stable across samples, across time, and across cultures.

In addition, self-rated scores are positively correlated with observer-rated scores, and multi-trait multi-method analysis supports the convergent and discriminant validity of the scale.

Reliabilities of the four factors and sub-dimensions exceed the standard cut-off of .70.

Most important, research demonstrates that cultural intelligence predicts adjustment, well-being, cultural judgment and decision making, and task performance in culturally diverse settings.

Visit culturalIQ.com/research for more information.

Cultural Values



Below are definitions of the ten cultural value

TERMS

Individualism	Emphasis on individual goals and individual rights
Collectivism	Emphasis on group goals and personal relationships
Low Power Distance	Emphasis on equality; shared decision-making
High Power Distance	Emphasis on differences in status; superiors make decisions
Low Uncertainty Avoidance	Emphasis on flexibility and adaptability
High Uncertainty Avoidance	Emphasis on planning and predictability
Cooperative	Emphasis on collaboration, nurturing, and family
Competitive	Emphasis on competition, assertiveness, and achievement
Short Term	Emphasis on immediate outcomes (success now)
Long Term	Emphasis on long term planning (success later)
Low Context / Direct	Emphasis on explicit communication (words)
High Context / Indirect	Emphasis on indirect communication (tone, context)
Being	Emphasis on quality of life
Doing	Emphasis on being busy and meeting goals
Universalism	Emphasis on rules; standards that apply to everyone
Particularism	Emphasis on specifics; unique standards based on relationships
Neutral / Non-Expressive	Emphasis on non-emotional communication; hiding feelings
Affective / Expressive	Emphasis on expressive communication; sharing feelings
Monochronic / Linear	Emphasis on one thing at a time; punctuality; work and personal life separate
Polychronic / Non-Linear	Emphasis on multitasking; interruptions ok; work and personal combined

CULTURAL VALUE ORIENTATIONS

Individuals have personal preferences or individual cultural value orientations. Sometimes individual orientations reflect one's nationality or ethnicity but not always. In this section, you'll see this groups orientation on ten cultural value dimensions (defined in prior section) compared to the tendencies of ten cultural clusters (defined below).

CULTURAL CLUSTERS

The cultural value orientations defined above can be grouped into cultural clusters where you're likely to find a significant presence of a specific cluster of cultural values. These clusters represent the 10 largest cultural groupings in the world.

Anglo	Australia, Canada, New Zealand, U.K., U.S., etc.
Arab	Bahrain, Egypt, Jordan, Kuwait, Lebanon, Morocco, Saudi Arabia, U.A.E., etc.
Confucian Asia	China, Hong Kong, Japan, Singapore, South Korea, Taiwan, etc.
Eastern Europe	Albania, Czech Republic, Greece, Hungary, Mongolia, Poland, Russia, etc.
Germanic Europe	Austria, Belgium, Germany, Netherlands, etc.
Latin America	Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Mexico, etc.
Latin Europe	France, French-speaking Canada, Italy, Portugal, Spain, etc.
Nordic Europe	Denmark, Finland, Iceland, Norway, Sweden, etc.
Sub-Saharan Africa	Ghana, Kenya, Namibia, Nigeria, Zambia, Zimbabwe, etc.
Southern Asia	India, Indonesia, Malaysia, Philippines, Thailand, etc.

NOTE: The countries are NOT the clusters themselves. They are simply places where you're likely to find a significant presence of the cultural clusters.

Cultural Values Group Profile



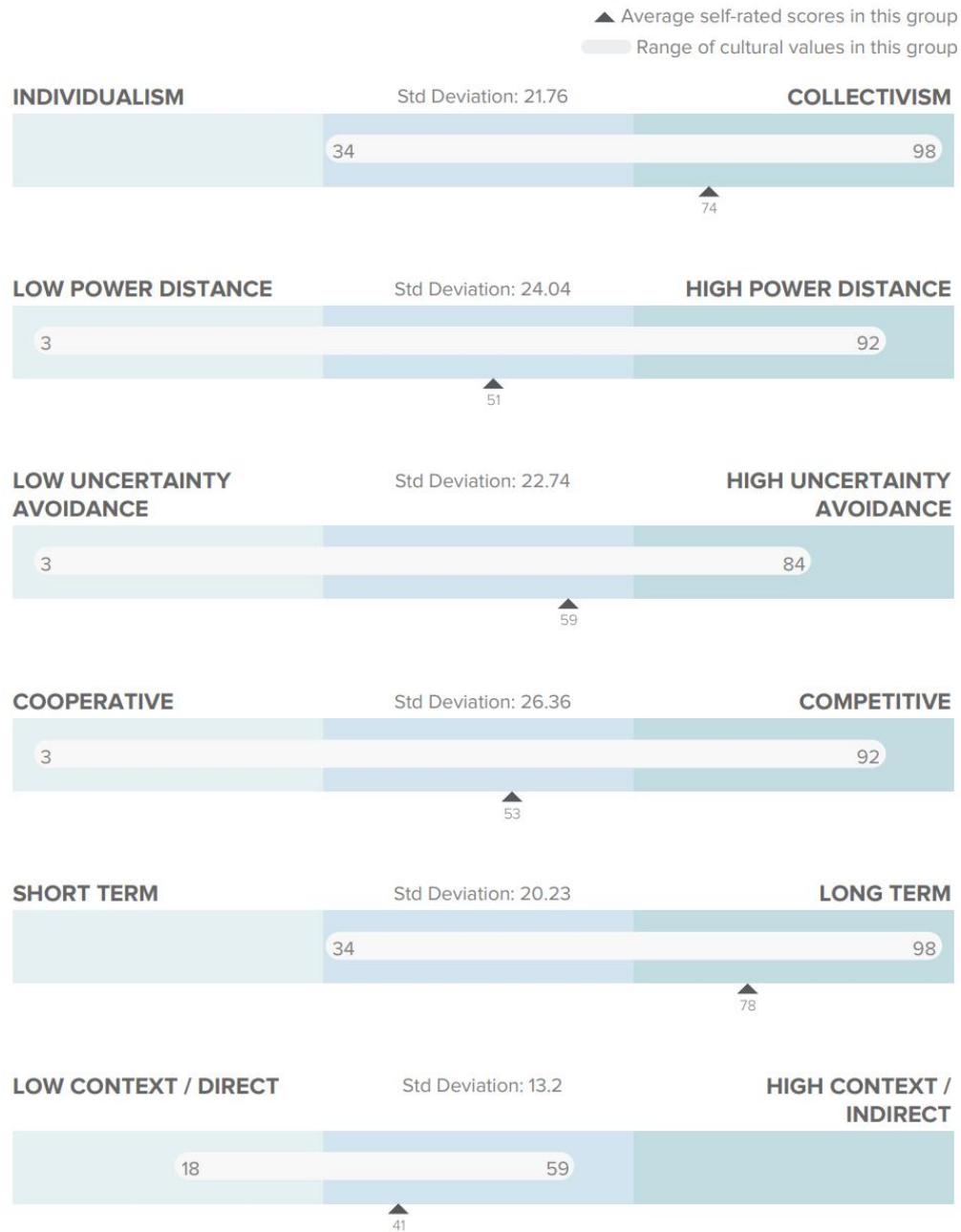
The triangles (▲) below the graphs indicate the average preference of this group for each cultural value (based on participant self-ratings). Numerical values are provided simply to offer a point of reference. **Cultural value preferences have no intrinsic meaning. It is not “better” to be on one end of continuum or the other.**

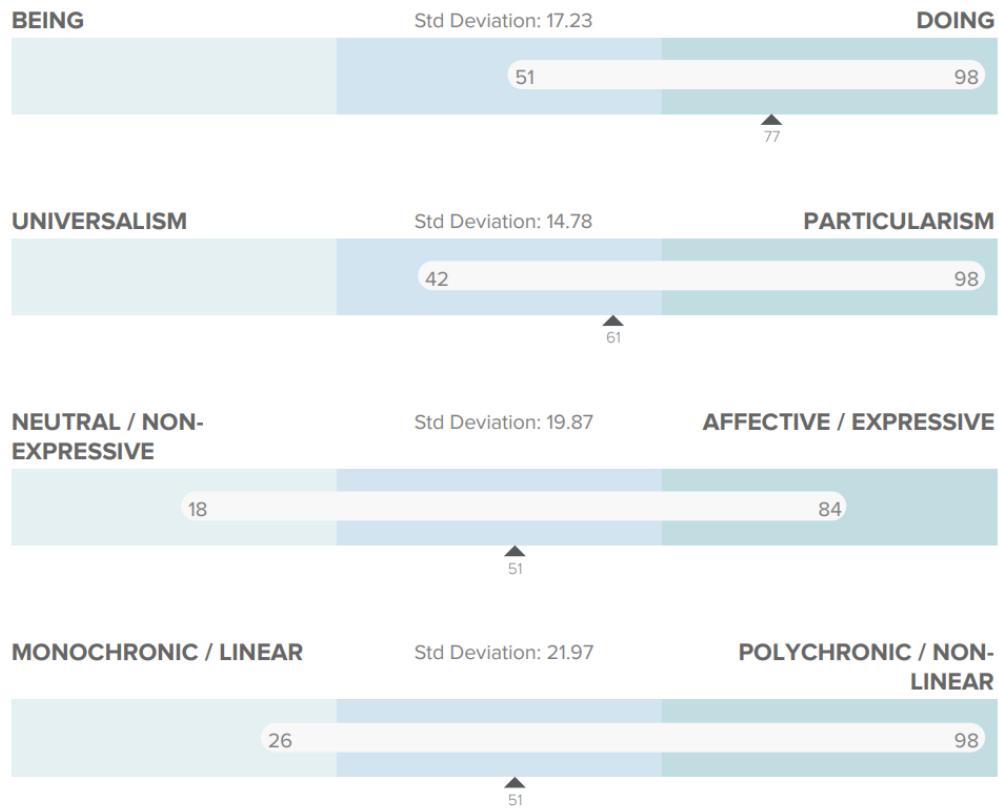
Group Variability:

Numerical values on the following pages show variability in cultural values within this group.

Range of Numerical values : 41 – 78 (1 being the far left of each graph, 100 being the far right of each graph)

Range of Standard Deviation: 13.2 – 26.36





Conclusions

Based on the feedback reports, participants should have a better understanding of their CQ capabilities. This should include ways that they can use their strengths as well as specific goals they can set to enhance capabilities that are not so strong.

They also should have enhanced awareness of their individual cultural value orientations. They should be able to use this understanding of how they are similar and different from others as a tool for diagnosing and strategizing about intercultural encounters.

Based on this group report, you should have a better understanding of the CQ strengths of the group. You should also have insights on which CQ capabilities tend to be stronger versus weaker in this group. We encourage you to develop action plans you can use with the group to use the group's CQ strengths and enhance the weaker CQ capabilities of the group.

You should also have a better understanding of the individual cultural value orientations in the group and where there are the most similarities and differences in the cultural values of group members. We recommend that you develop action plans for helping the group use differences in cultural values synergistically in ways that benefit the group. You also should help the group understand how similarities within the group on specific cultural values could become a liability in some situations and develop action plans for avoiding these sorts of potential problems.

Finally, you should have a better understanding of how CQ scores might have changed or not changed during the time span from T1 to T2.

By continuing to offer CQ assessment and feedback, you can provide unique, value-added information that enhances self-awareness and differentiates your programs from those offered by other organizations.

Given the benefits of CQ, we recommend that you consider offering CQ assessment and feedback to other groups of participants.

Next Steps

Encourage participants to:

- Complete the CQ Personal Development Plan in their feedback reports. Plans should start by focusing on specific ways to use CQ strengths.
- List specific actions they can take to build on their CQ strengths at work and in their personal lives.
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APPENDIX J: POST-WORKSHOP FEEDBACK SURVEY

Question 1: Did you participate in both workshop sessions?

- a. Yes
- b. No

Question 2: Do you prefer the in-person delivery or the online delivery?

- a. I prefer the in-person delivery
- b. I prefer the online delivery
- c. I prefer a hybrid of in-person and online
- d. I do not have a preference

Question 3: Did you read the article “Ephesian Model” by Pastor Chris Beard between assessment 1 and assessment 2?

- a. Yes
- b. No

Question 4: Did you complete the online CQ Start Course between assessment 1 and assessment 2?

- a. Yes
- b. No

Question 5: Did you review your personal CQ feedback report between assessment 1 and assessment 2?

- a. Yes
- b. No

Question 6: Please state your level of agreement with the following statement: The Cultural Intelligence Workshop was helpful in explaining the concept of cultural intelligence in the context of a multi-ethnic church.

- a. Strongly agree
- b. Agree
- c. Neither agree nor disagree
- d. Disagree
- e. Strongly disagree

Question 7: Please state your level of agreement with the following statement: Cultural intelligence could enhance congregational life at our church.

- a. Strongly agree
- b. Agree
- c. Neither agree nor disagree
- d. Disagree
- e. Strongly disagree

Question 8: Please state your level of agreement with the following statement: Training in cultural intelligence could be a beneficial aspect of leadership development at our church.

- a. Strongly agree
- b. Agree
- c. Neither agree nor disagree
- d. Disagree
- e. Strongly disagree

Question 9: Would you consider participating in an expanded format of cultural intelligence training (such as a four-, six-, or eight-week course)?

- a. Yes
- b. No
- c. Possibly

Question 10: Did you experience any discomfort during the workshop? Please explain.

Question 11: Were you encouraged by the workshop? Please explain.

Question 12: Do you have any other comments, questions, or concerns?

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“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight,

O Lord, my strength and my redeemer” (Psalm 19:14, KJV).